THE WORK OF CHRIST CONSUMMATED IN SEVEN DISPENSATIONS

J. R. GRAVES

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THE WORK OF CHRIST

IN THE

COVENANT OF REDEMPTION;

DEVELOPED IN

SEVEN DISPENSATIONS.

"In faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifested the things now seen have come to pass."—HEB. XI. 3.

BY

J. R. GRAVES, LL.D.

Ναί· ἔρχομαι ταχύ. Ἀμήν. Ἔρχου, Κύριε Ἰησοῦ.

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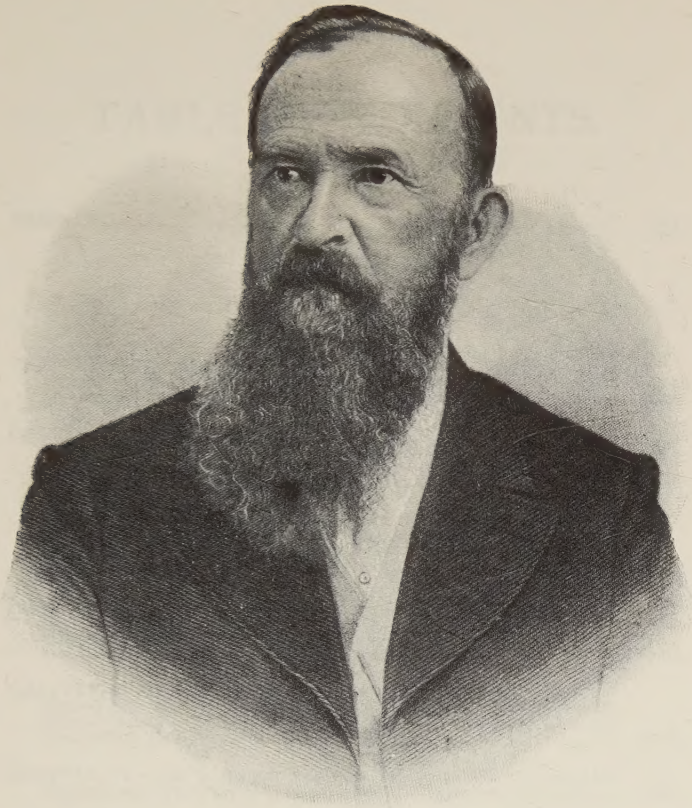

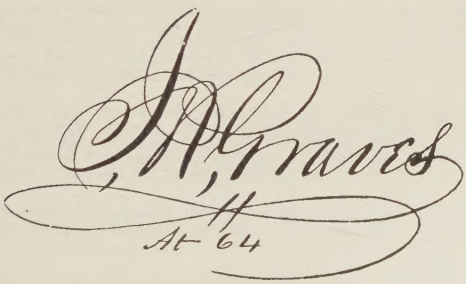

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PREFACE.

IF IT is thought a good reason should be given for offering a new work upon the subjects treated in this book, I will say, it is my conviction that the interpretations generally found in commentaries accounted "standard," at all accessible to the masses of the people, and the ministry also, are very largely influenced by the spiritualizing theory invented by Origen in the second century, and disseminated by the first theological seminary established at Alexandria (A. D. 225), and re-introduced by Dr. Whitby in the seventeenth century, and adopted, so far as known to the author, by all the theological schools of this age. That it was a **new** theory of interpreting the prophetical Scriptures, is asserted by Dr. Whitby himself, since he called his treatise "A New Hypothesis."

It is a fact, that all the prophecies fulfilling before our eyes, and all those which relate to the future restoration, nationalization, and prosperity of the Jews, are spiritualized by our commentators; so that all those portions of the Scriptures—and they are the larger parts of some books, as well as very numerous passages in other books which depend upon the right interpretation of these prophecies for their correct meaning—cease to be the revelation of God and only the revealings of men's fanciful imaginations. In the limited space of this Preface I can only refer to one or two out of a multitude of instances. If the reader will turn to Ezekiel and read the vision of the "valley of dry bones," and also of the "two dry sticks" that became one in the hands of the prophet, and then turn to the commentators and remember the numerous sermons he has heard preached from this passage, he will be impressed with the truth of my statement above. How

generally this Scripture is applied to sinners, dead and dry, helpless and hopeless, in the deep valley of sin and death, and their spiritual resurrection through the instrumentality of the living preacher, the Word, and the energizing Spirit; although the angel expressly explains both visions to refer exclusively to the whole house of Israel in the latter day, and to the fact that, at the moment of their deepest despondency, despair and infidelity, God will gather them **all** out of **all** the nations, and bring them into their own land, unite them into one kingdom, and plant them upon the mountains of Israel, nevermore to be plucked up! What conceivable reference has this Scripture to the conversion of Gentile sinners by the gospel?

Now turn to Zech. xiv. 8, and to Ezek. xlvii. 1, where God foretells the healing of the waters of the Dead Sea by the river that will break forth in Jerusalem, so that that sea will become a fresh-water lake filled with all manner of fish, even the fish of the great sea, and that **fishermen** shall spread their **nets** from En-gedi to En-eglaim, which specifications of particulars and places demonstrate the passage must be construed literally; and yet our "standards"[1] teach the people that these waters symbolize the breaking forth of the gospel in the last days, and its waters of life, flowing into the Dead Sea of the world, making true converts, which are the fish, and that all manner of fish will be caught; and as the apostles were, so the preachers of the gospel are, fishers of men, and the nets spread from one extremity of the Dead Sea to the other symbolize the instrumentalities of the gospel work that will yet be co-extensive with the world! Plausible and pretty as this is, it is not God's word, but a substitution of men's fancies for it. In justification of my statement concerning the spiritualization of what God has revealed touching his elect nation and the fulfillment of his covenant with Abraham, I refer the reader to the headings of all the chapters in Isaiah, Jeremiah, Ezekiel, Daniel and Zechariah, in which Israel's restoration, nationalization, and conversion are foretold, and he will find they are, one and all, applied to the success of the gospel and the enlargement of the Church in the latter days—the terms

[1] See Adam Clark, Jamison, Faussett and Brown *et al.*

Israel, Jacob, Judah, Mt. Zion, and Jerusalem being used to symbolize the church, etc.

It is owing to this pernicious treatment of God's word, making it an **apocrapha** rather than an **apocalypse**, a book of **fancies** and myths rather than a revelation of his will and purposes susceptible of being understood, that has created a prejudice so general and deep against any book devoted to an explication of the prophetical Scriptures. Such a distaste and prejudice does exist, and is encouraged by many religious teachers, in the pulpit and by the press, much to the discredit of God's word.

I am influenced to write this treatise on the Work of Christ and the development of the Plan of Redemption to its final consummation, by the desire to do something towards correcting this false impression of the character of our sacred Scriptures, and, by interpretations in accordance with correct principles, awaken a lively interest in God's word, even in the prophetical portions, for the reading and keeping of which there are such rich and precious promises. (Rev. i. 3 and xxii. 7.)

I have interpreted the Scriptures relating to my subject, accepting these statements as axiomatic:

The Bible was made for man in the language of men, and must be interpreted by the rules that govern human language.

The literal, which is the received meaning of a word, is to be in all cases retained, unless weighty and necessary reasons require that it should be abandoned where a figurative or a secondary may be employed.

If the Bible is not to be translated and interpreted by these rules, then it is not a revelation to man, unless the author of it gave the race a lexicon to translate and a commentary to interpret it.

Touching its rhetoric, this is an inflexible rule, viz:

No passage is figurative, unless it contains a figure.

A disregard of these fundamental principles by commentators has made wild havoc of many of even the most literal portions of the Word; *e.g.*, Matt. xi. 12.

This is universally explained as teaching the extreme difficulty of a sinner "getting religion"—getting the kingdom of heaven into his heart, (if any one can conceive what that means,) when the passage has not the most distant allusion to the enemies of Christ seeking his favor, but their violent attempts to destroy his kingdom visible by assaulting it! How can it be so much more difficult to become Christians since the days of John the Baptist and Jesus Christ, than before?

It is as possible to know the figures of speech in God's word as it is the subjects of its verbs and pronouns. They were not used to conceal ideas, but to render the language beautiful and forceful. This applies to the unprophetical Scriptures.

Many of the prophecies, it is true, are given in symbolic language—persons and objects and their movements seen in ecstatic vision; but those symbols must be interpreted by the well-defined laws of symbolization, as figures of speech are by their laws. The difficulty measurably disappears when it is remembered that nearly all the symbols used in the Scriptures are somewhere explained in the Scriptures; and it should be distinctly borne in mind, that the interpretations of the prophetical visions **are always given in literal terms**; *e. g.*, the angel's explanation of the valley of dry bones and the two sticks (Ezekiel xxxvii) and Daniel's visions and the scenes of the apocalypse *passim.*

This will be conceded to me, that I have not indulged in the "fancies of a disordered imagination," but throughout have kept close to literal interpretations of God's word; and if I have been led astray, it has been by a rigid adherence to the **literal sense** of the Scriptures; error in this direction certainly "leans to virtue's side,"—the side of **safety**.

These chapters have been written at such intervals of time as could be seized from onerous editorial labors and active work among the churches; and is here, with all its imperfections, presented to the lovers of God's precious word, especially to those seeking a clearer and fuller insight into the plan of redemption and work of Christ, as typified in the covenants made with Adam, Noah, Abraham, Phineas and David, and gradually developed in the six "ages," or dispensations of

time, which were constituted for this purpose; and still more, especially to all those who, like Anna and Simeon of old, are "waiting for the consolation of Israel," even that blessed hope, "the glorious appearing of the great God and our Savior Jesus Christ."

J. R GRAVES.

ARCADIA, NEAR MEMPHIS, TENN.,
April 10, 1883.

FOREWORD

The original object of the publication of this work, as stated by the author himself, was to present a comprehensive study of the basic subject matter of the Bible that would adhere to a literal interpretation of the Scriptures. He charged that all the schools of theology of the nineteenth century were following a line of interpretation embraced by Protestantism—a theory of evading the literal teachings of the Scriptures by spiritualizing their interpretation.

If such a work was needed then, it is doubly needed in our time. The Protestant world today, including many such groups as wear the Baptist name, attempts to evade the literal impact of the Scriptures in the name of scholarship. Young ministers in schools of theology are led to believe that a man is not educated who takes the Bible literally, though a literal interpretation of the Bible has been the hallmark of Baptists through the ages.

This work covers the Bible from three points of view: 1. God's work of creation and redemption, and the accompanying covenants. 2. A historical view of the Bible record covered in seven dispensations. 3. The prophetic scope of the Scriptures.

No work covering so vast an amount of material is going to find complete agreement among those who read it. However there have been few publications, outside the Bible itself, that have had wider study and acceptance over a longer period of time than this work of Dr. Graves. Even Dr. Graves' enemies were constrained to acknowledge that he was a profound student of the Scriptures, and a great logician. Of all his writings, this volume is perhaps the most widely known. Any who masters its contents can no longer have a light understanding of the Bible.

Our reason for bringing out another edition of this work is twofold. First, there is a demand for it–*people continue to want Dr. Graves' Seven Dispensations.* Second, there has been nothing new published which we feel so completely covers the field of thought treated in his volume, or in a more scholarly manner.

We trust that this work may continue to indoctrinate men and women in this day when so many theologians have cast aside their compass and are drifting very much at sea.

I. K. CROSS, Director
Promotion & Public Relations
American Baptist Association

Texarkana, Ark.-Tex.
Dec. 24, 1970

PART I.

THE GODHEAD—TRIPERSONAL.

THE PURPOSE OF GOD, SELF-MANIFESTATION,

HENCE THE

CREATION OF THE PHYSICAL UNIVERSE,
OF MORAL BEINGS,

AND

THE COVENANT OF REDEMPTION.

THE

WORK UNDERTAKEN BY CHRIST IN
THIS GRACIOUS COVENANT.

CHAPTER I.

The discussion involves the existence of the Godhead—Proofs of a Great First Cause—That he has given to his creatures a revelation of himself and his will respecting them.

The Existence of God.

THE discussion of the work of Redemption necessarily involves the **existence** of the Godhead, as well as something of its modes of **subsistence.** While I do not propose to write a system of Theology, but simply a brief development of the work undertaken by Christ in the covenant of the Godhead, still, enough should be presented to convince the reader, if a candid man, "that God is, and is a rewarder of all those who diligently seek Him." I offer, therefore, a few, to my mind, conclusive arguments, in favor of the uncreated existence of the Great First Cause, whom we denominate Creator, God, etc. The first is:

I. *The universal belief of all men, in all ages, and in all countries, though wholly unknown to each other.*

It can not well be conceived, if such a Being did not exist, that an entire race of rational beings, not in one, but in **all ages,** not in one country, but in **all countries,** so far removed as to be unknown to each other, would have believed in a Great First Cause, the Creator of all things, and himself uncreated — omnipotent and all-wise—and that it is their supreme duty to worship him, unless **it is the conviction of a truth.** It would be a thousand times more difficult to convince mankind that there is no God—no Creator of the heavens and of the earth and all things that therein is—than that there is such a Being. This is a presumptive argument of tremendous import, since this universal conviction must have come to the race through (1) **tradition** from the first pair created, to whom the Creator imparted the knowledge

of their creation; or, (2) is innate in the human mind; or, (3) as the result of the due exercise of the reasoning powers concerning the things that are made. The fact of such a universal belief is, of itself, an argument of convincing force.

Cicero says: "What nation is there, or race of men, which does not entertain some notion of the gods, **prior to instruction?** When, therefore, this opinion is not established by instruction, or custom, or law, and all, without exception, firmly assent to it, it is necessary to understand that there are gods, since we have implanted, or rather innate knowledge of them. It is necessary that that in which all naturally agree should be true." "In every thing the consent of all nations is accounted the law of nature; and to resist it is to resist the Voice of God."—*De Nat. Deorum.*

But a second and more conclusive argument is—

II. *From man's own being.*

The very fact that I exist, and others around me, is proof irresistible that something must have always existed, for, without reflection, it becomes self-evident that if any thing now exists, something has always existed; for, if a time can be conceived when no being or nothing existed, then it was impossible for any being to come into existence, since from nothing nothing can come—*ex nihilo nihil fit.*

Man could not have made himself, for this would suppose him to have existed before he was made. He could not have sprung forth by chance—another word to express our ignorance of the cause—for this would be to say he came from nothing, and that there could be an effect without an adequate cause. That the human race is not self-existent, is demonstrated from the fact that of all the beings that compose it, not one is self-existent, each is derived from a progenitor. Here we have a succession, every part having a beginning, and, therefore, the whole must have had a beginning. The human race, then, is not self-existent. It is like a chain, the limit of each link we see as we trace it back, and we are forced to conclude that it has a **first** link somewhere. We can not conceive of a chain with only **one end**—the parts of which are **finite**, and the whole **infinite**—*i. e.*, each part

having a beginning, and the whole without a beginning. From the above simple reasonings we are justified in concluding that something has existed from eternity, and that that Eternal Something is not matter, but mind; and, therefore, that there is a Great First Cause, underived and self-existent, all-wise and almighty, the Creator of the heavens and the earth, and of all things that therein is. This self-existent being we call God.

We have met an argument in this form, to which every one, who can think or reason, must assent:

1. Every **change** must have an adequate cause.

2. My coming into existence as a mind, free-will and conscience was a **change.**

3. That change requires a cause adequate to account for the existence of mind, free-will, and conscience.

4. Involution must equal evolution.

5. Only mind, free-will and conscience in the cause, therefore, are sufficient to account for mind, free-will and conscience in the change.

6. The cause, therefore, possessed mind, free-will and conscience.

7. The union of mind, free-will and conscience, in any being constitutes personality in that being.

8. The cause, therefore, which brought me into existence as a mind, free-will and conscience, was a **Person.**

My third argument is:

III. *The design of the Universe proves an All-wise and Almighty Creator.*

Let us reason from the less to the greater. I hold in my hand a little machine of delicate and intricate mechanism, called a watch. Upon examination I find that the long hand goes over the twelve spaces around the whole disk in a given time—sixty minutes—and that it **invariably** does this. This is one proof of **design.** I notice the shorter hand moves over one of these spaces in the same time, and this it does **invariably.** Here I find two proofs of design. I notice a smaller disk on the face, having one index which passes entirely round in the same time that the longer hand is passing

over one-fifth part of one of the twelve spaces, and this it does **invariably.** This triple adjustment of motions is triple proof of a design. But a design necessitates a Designer. Design is the result of rational thought, and thought necessitates a rational Thinker,—and a thinker is a rational Person. Now, by continued study of the parts and their adjustments, I am convinced that, with proper tools, I can duplicate the watch; and, therefore, I am warranted in concluding that the maker of this machine was a finite being, like myself. This will be admitted to be correct reasoning.

Now I turn my eyes upon the material universe, and see the sun, an orb of inconceivable magnitude, resting upon nothing, and by his inexhausting light and heat, lighting up and warming the whole planetary system. I am convinced that no finite being could have **created** this wondrous orb, or could have poised it in mid-heaven, or could, for so many ages, have supplied it with such vast resources of light and heat; and, therefore, I am forced to conclude that it must have had an Infinite, Almighty and Beneficent Creator.

Cicero, a heathen, said: "No sane and candid man can look upon the sun for only a few minutes, and ask himself the question, Whence came that wondrous orb? Who upholds its ponderous bulk forever in the heavens? Who has, for unaccounted ages, supplied it with inexhaustible light and heat? without being convinced that there is a God; *i. e.*, **an Almighty First Cause.**

I notice the movements of our own planetary system—how this mighty earth on which I live makes a complete circuit round this central sun in a given time, which we call a **year,** and this it has done for untold ages and without variation or "shadow of turning"; and again, its revolution upon its own axis in a much shorter period, which we call a **day,** and this movement has also continued for ages without the slightest variation. And then the moon, that I see hung like a huge lamp over me in the heavens, dispelling the darkness of our nights, not only moves round the earth in a given period, but with the earth round the sun also, and the results of these motions are **beneficent and invariable.** I continue these observations, and I see all the planets in our

system have these invariable double movements, upon their axes and around the sun, and the whole system, with the sun itself, in motion, in an orbit yet uncalculated, I am forced to the immediate conclusion that no person finite in wisdom or power could design and create, uphold and guide all these, and therefore that the Designer, Creator, Upholder and Director must be an All-wise, Almighty, Beneficent and Self-existing Person. There is no escaping this conclusion. The Holy Spirit by Paul tells us, "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they [who disbelieve] may be without excuse." (Rom. i. 20.) And ages before, the same Spirit moved the royal poet to write—

"The heavens declare the glory of God,
And the firmament showeth his handiwork;
Day unto day uttereth speech [instruction],
And night unto night showeth knowledge.
They have no speech nor language,
Their voice is not heard.
Their line [influence] is gone out through all the earth,
And their words [impressions] to the end of it."—*Ps. xix.*

An English writer has put this into modern verse:

"The spacious firmament on high,
With all the blue ethereal sky,
The spangled heavens a shining frame,
Their great Original proclaim.
The unwearied sun from day to day
Doth his Creator's power display,
And publishes to every land,
The work of his Almighty hand.

"Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

"What though, in solemn silence, all
Move round this dark terrestial ball?
What though no *real voice or sound*,
Amidst their radiant orbs be found?
In Reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
'The hand that made *us* is Divine.'"

God and Revelation.

Having demonstrated, if any thing can be demonstrated by strict induction and logical demonstration, that there is a Self-existing, Almighty, All-wise and Beneficent Creator of all things that do exist, I propose to consider another preparatory to giving good and sufficient reasons for believing that the book we call our Bible is a revelation from God, viz.: **Is it probable that God has given a revelation of his will to man?**

When we consider the attributes of that Being from the things that are made, we are not only convinced of his eternal, almighty power and self-existence, but of his omniscience and **infinite beneficence** also. Reason tells us that such a Being would not leave his rational creatures without a more perfect revelation of himself and his will concerning them than they can gather from the dim, uncertain light of nature.

We are forced to conclude that Infinite Beneficence would graciously supply all their needs and desires absolutely requisite to their greatest felicity here and hereafter. This must be granted. Chiefest among these needs and desires of the human race is, that their Creator should make an unmistakable and unerring revelation: (1) of his purpose in their creation; (2) of an infallible standard of right and wrong; (3) of the character of the service and worship pleasing to him; (4) of the duties they owe to him as their Creator; (5) of the duties they owe to their fellow-creatures; (6) of the nature of sin and its consequences; and, if he has provided a way of escape from them; (7) to make that way of escape known; and that he would make a revelation of all that was necessary for his creatures to know concerning their own future state beyond

this life. We can not believe that an All-wise, Infinite and Beneficent Creator would leave his rational creatures, whom he requires to obey him, in almost utter ignorance of Himself and of his will concerning them, to grope and stumble, on through a whole life, in the thick darkness of ignorance and the distressing doubts and fears of uncertainty.

To decide that **such a revelation has been made** to the human race it is only necessary for us to establish beyond a reasonable doubt: 1—That man **absolutely needs** a written revelation of his Creator's will; and, 2—That man universally and **intensely desires** such a revelation; and, 3—That the Almighty **Creator is able**, through the instrumentality of some creature, to make a written revelation of his will and man's duty.

But that these are facts is too self-evident to need proof. The experience of every man corroborates them. Therefore, we must as undoubtedly conclude the Creator has made such a revelation to the race, as that such a Being exists.

The Bible and God's Revelation.

If we are satisfied that God has given us a revelation of his will, and if he is an All-wise and Beneficent Creator, we must believe it. The next question to decide is this, viz.:

Is it not in the highest degree probable that the book we call "The Bible" contains that revelation?

It most undoubtedly is, for several substantial reasons:

1. *As a book of laws it has no equal among men.*

The politico-religious polity of the Jewish nation is conceded by politicians and jurists to be the only perfect civil government ever administered among men. Nothing can be added to, or the least thing subtracted from it, or modified in it, without marring its beauty and perfectness. The same can be said of the Divine Constitution and laws governing the local churches of Christ on earth.

2. *Because it is a perfect moral code.*

The moral code of the Bible is such as proves it divine. It is so perfect, so admirable in its effects on the soul, and so completely beyond the inventive powers of mere man. By

whom, if not by the All-wise, could such a perfect instrument as the moral law have been dictated?

3. The wonderful harmony throughout the Bible in respect to scientific truth is a sure symbol of its divinity.

The writers, though profoundly ignorant, in a majority of cases, of all the natural sciences, have never in any case contradicted them. Here is certainly the finger of God. Has not every other book pretending to be a revelation **disproved its own pretenses** in this very particular?

4. Then, further, the various writers, living thousands of years apart, under very different degrees of light, with very diverse endowments as men, have not, in any instance, set themselves in opposition to each other.

Is this true of any other class of **religious** writers? Is it true of the poets, the philosophers, historians, or of any of the admirers of the exact sciences? But it is true of the writers of the Bible, and they wrote history and poetry, and philosophy and natural theology, and theories of civil and moral government, like other men, with this difference, that while other men never have agreed, the writers of the Bible have never failed to agree. These men must have been directed by a divine and infallible Being. While I could fill pages with the internal evidences of the Bible that it is above the powers of finite men to originate, as it manifestly and confessedly is above their reason to explain or comprehend it, I offer this final one:

5. It is a book of prophecies covering a period of six thousand years, specifically foretelling, ages prior to the events, the rise and fall of men and kingdoms, of empires and their rulers. Every prophecy has so far been fulfilled **at the precise time**, and **in the precise manner**, as foretold.

This is an avouchment of its divine authenticity that can neither be gainsaid nor denied. The conscientious reader, in view of these facts, will not hesitate to pronounce the Bible from heaven and not of men; that we are justified in declaring it "a book of facts, as well authenticated as any heathen history; a book of miracles, incontestably avouched; a book of prophecy, confirmed by past as well

as present fulfillment; a book of poetry, pure and natural and elevated even to inspiration; a book of morals such as human wisdom never framed for the perfection of human happiness."—*Philips.*

The Inspiration of Scriptures.

Having established the divine origin of our Bible by simple inductive reasoning, I shall not hesitate to quote it as supreme authority in the settlement of the question of its inspiration. Are all parts of the Bible inspired? Is its inspiration **plenary** only, or **plenary verbal?** What is the testimony of God's Word with respect to these questions?

"As **He** spake **by the mouth** of his holy prophets, which have been since the world began." (Luke i. 70.)

"**God,** who in sundry times and in divers manners **spake** in times past unto the fathers by the prophets." (Heb. i. 1.)

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.)

That Paul here refers to "sacred Scriptures of the Jews," and **all** the books of those writings, no one doubts. The inspired declaration, then, is, that each and several of those canonically received books is an inspired book. It is not denied but that this is true, in the same sense, of each and several of the canonically received books of the New Testament. The question now is:

Are all parts of each of the books of our sacred Scriptures inspired at all, or, if so, equally inspired with the other parts?

It will be admitted by all that—

The whole includes the sum of all its parts.

Then what is true of the Scriptures as a whole, or of each book as a whole, is equally true of each and every part of it.

Let us once more hear the statement of the unerring Spirit:

"**All** Scripture is given by inspiration of God."

Each part, then, of each book is inspired of God; and since no distinction is made in the amount of inspiration

of any part received, we are not at liberty to intimate a difference. Each part is therefore equally inspired with any other part. If the whole is God's Word, each and every portion and part of it, every paragraph and period, every sentiment and sentence and **word** is equally God's Word. To intimate that the least sentence or allusion of the Scriptures is inaccurate or false, is to make God a liar.

It is urged by some who profess to be the friends of Christianity, that since the Bible was not given to teach us Geology or Astronomy, Geography or History, that only those parts are inspired that teach **religion,** while there may be inaccuracies with respect to secular and scientific matters. I can not accept this proposed betrayal of the Word of God. I accept no compromise. It is all God's Word, or none of it is God's Word. Can all Scripture be indeed inspired of God and yet abound with manifest and manifold errors touching secular things? Is not God as regardful of his veracity in small things as well as in the greatest—concerning Science, Geography and History as purely "religious matters?" When one falsehood can be undoubtedly fixed upon any part of the Sacred Book, then its claims upon my credence are forever forfeited. If one statement is found to be false, I know not which ones are true. There may be errors in the transcription of the ancient manuscripts; there may be errors in translation, and errors many in interpretation, but that **the original Scriptures** are **the words of the living God,** He most explicitly declares them to be. No true friend to Christianity can advocate a spotted inspiration, since it effectually wipes out the Bible as a reliable book from the face of the earth. God has placed his **imprimatur** upon **"all Scripture,"** and therefore he avows himself the Author of each and every utterance and allusion they contain. This is my position:

All Scripture is inspired, and therefore no Scripture can be uninspired.

But to account for the fact that each writer stated the same doctrine and related the same circumstance or discourse in different words, and preserved his own peculiar

style, the theory is put forth and largely embraced that the doctrines and ideas only were **infused** into them, but the words were not given them, only a general superintendency or direction was observed, sufficient to preserve them from error touching religious matters, which character of inspiration is called **plenary.** If this was not in plain contradiction to the teachings of Scripture, as well as derogatory to its All-wise Author, we might grant it, since the result was always truth unmixed with error, and the message would be authoritative, as though every word was God-given. But to grant this would be to deny God's Word. It would be man's production, assisted by God. In some schools the teacher gives out a subject for composition and lectures upon it, imparting all the information concerning it needed, and indicating the proper treatment of it, and then requiring each member of the class to write an essay upon it. Now this done, the teacher may correct it as to the grammar and orthography, and weed out all improper words and substitute others, so that the essay will contain no error. Still, that essay can not be said to be the teacher's composition—it is the scholar's, or, more correctly, the conjoint work of both. If this is the correct theory of inspiration, then the Bible is a partnership work—neither God's nor man's, but partly both. And this is the popular theory, inspired matter in uninspired words—adopted, as we have said, to account for the different language and style in which the evangelists relate the same sentence, circumstance, or discourse of the Savior. This would indeed account for the difference in **words** and **style.**

We may have inspired thoughts in uninspired words, as we do in the translations of our Scriptures, but we can not **certainly know** that we have the inspired thoughts without knowing the inspired words, for how else can thoughts be known except by the **words** that convey them? In the language of Carson: "How can we know the thoughts of an author except by the words of the author? Had the inspired writers been left to themselves as to the choice of words in any part of their writings, they might have made a bad choice, and inadequately or erroneously represented

the mind of the Spirit. The best writer that ever moved a quill may often fail in expressing his own sentiments." Instances might be given in which the most learned writers misstate their own meaning and sometimes convey no meaning at all. Shall the fishermen of Galilee, then, be supposed equal to express themselves with unerring correctness if left to their own phraseology? Let the reader remember that these were rude, uneducated men, taken from the lowest callings of life,—from the fishing-boats along the lake-shore of Tiberias; and though we grant they were eye, and ear-witnesses of all the acts and words of Christ, how could they each and severally relate them in the elegant Greek in which we find their histories? Take an uneducated laborer, and make him familiar with all the facts of English and American history, would he thereby be qualified to write them down in the classic language of a Macaulay or a Bancroft? "He must have a thorough knowledge of the **words** of the language in which he writes, art to arrange, and, what is still more difficult, a fluency of expression and facility of composition," not one of which an evangelist or apostle possessed. Whence, then, did they obtain their pure speech, their flowing diction and faultless grammer? Unaccustomed to public speaking, how came they, without practice, to win, **by their first efforts**, the name of "Boanerges"—"sons of thunder?"

There is but one way by which to account for it. They wrote and spoke as they were moved by the Holy Ghost, not in the words which man's wisdom taught them, but which the Holy Spirit taught them. We do not conjecture this, we know it. Read these Scriptures:

"But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatever shall be given you in that hour that speak ye; for it is not ye that speak, but the Holy Ghost." (Mark xiii. 11.)

No one believing this can doubt that the Holy Spirit put the very **words** they were to speak into their mouths. They did not know what they were to speak until after it had been spoken through them by the Holy Spirit.

The apostles so understood the inspiration of the Spirit—that it was not simply plenary, but **verbal.**

"Which things also we speak, not in *words* which man's wisdom teacheth, but which the Holy Ghost teacheth, combining spiritual things with spiritual **words.**" (1 Cor. ii. 13.)

In this way spoke all whom God ever inspired to speak to us.

"For he whom God had sent speaketh the **words** of **God.**" (John iii. 34.)

Will any opposer of the plenary-verbal theory of inspiration presume to affirm that Peter and Paul did not each retain his own peculiar style when speaking before the Sanhedrim, rulers and kings, as when he wrote his epistles? It is frankly conceded by the most inveterate opposers of verbal inspiration that a large portion of our Scriptures must have been **verbally** inspired—that all the prophets of the Old Testament, the discourses of Jesus and the Book of Revelation, were verbally inspired. How did David and Isaiah, Daniel and Jeremiah, Zechariah and Amos retain their own peculiar styles when **the very words** they used were confessedly **infused** into their minds? But they did retain their several styles, as did the apostles when they spoke before rulers and kings, and therefore **we know** that verbal inspiration does not destroy the style of the writer or speaker.

"A man does not cease to be himself when God uses him. His powers are not changed, they are merely controlled so as to effect the very purpose, and no other, which God would accomplish. It is as if a musician were to play first upon a flute and then upon a cornet; each instrument would give its own sound wholly different from the other, but the breath that makes the sound and the genius that inspires the music is the same. Moses, David, Isaiah, James, Paul, Peter, were so many different instruments, though not mechanical instruments, each with personal peculiarities of his own, but all were used by the same God as the media of communicating with men."—*H. H. Tucker.*

We close with this additional statement: If it can be shown that God did, in one solitary instance, indite **the very words,** as well as the matter, then we may know

that, in this specific way, he made all his revelations to us, and therefore we implicitly rely upon **all the words** of the sacred Scriptures as right words.

But of this fact can any one doubt when the Holy Spirit expressly declares it, viz.: "All Scripture—all sacred writings—is given by inspiration," etc., *i. e.*, it is the **writing** and not writers that is here declared to be inspired, and what is **writing** but a collection of **words**? If the writing is inspired it is because the sentences and words composing it are inspired—**inbreathed by God.** So long, then, as this passage remains as an unchallenged portion of God's Word, so long must this be considered a settlement of the whole question of inspiration: "All the writing of Holy Scripture is inspired of God."

CHAPTER II.

The difficulties attending this discussion—The mode of the subsistence of the Godhead incomprehensible—We must believe what is clearly revealed concerning it, though above our reason—Definition of terms—Person—Tripersonality.—Oneness.

THE absolute self-existence of the Godhead admitted, it will be necessary to consider the mode of His subsistence.

We do not presume to explain or understand the being of God or His infinite attributes—no man or angel can do so. "Who, by searching, can find out God?" Could we comprehend Him we should make Him altogether like ourselves. We are **finite**; our God is **infinite.** How can the finite comprehend the infinite? A thousand times easier could a **drop** measure the waters of all the seas. Easier far could the least particle of fine dust that floats in the sunbeams weigh the masses of matter that compose all the mighty spheres in God's universe. Creation is finite. Man is finite. The **finite** may possibly comprehend the **finite,** yet how the mind staggers, faints and falls when it is tasked to form a conception of the **weight** and **distances** of the planets of our own little planetary system; the ponderous bulk of Uranus or Neptune, and their respective **distances** from the sun, 1,800,000,000 and 2,800,000,000 miles; or the bulk of the sun itself, seven hundred times larger than the aggregate of all the planets in the solar system, and their satellites![1] Yet it is a fact that this ponderous mass of matter rests upon **nothing,** and sinks not so much as a hair's breadth in the roll of countless ages! Who can comprehend this?

[1] If the earth were placed at the center of the sun our moon would be but half way from the center to the circumference, and eight planets like ours could be placed side by side upon the sun's diameter.

When we consider the source of the sun's light and heat, glowing on with unlessened fervency after the lapse of nearly six thousand years, and possibly as many millions of years, overwhelmed with wonder we exclaim: "Whence its undiminished light and unexhausted heat?" To say this mighty orb of light, with its system of planets, is upheld by the mutual attraction of other suns and other systems is to say that these systems are infinite in number, else what power would counterbalance the uttermost sun or system? But it would be a contradiction in terms to apply the term infinite to creation, since it can be applied only to God. I can not conceive how the material universe is upheld by natural laws, and so I accept the Word: "upholding all things by the word of his power." (Heb. i. 3.) Then, to say with some scientists that the heat and light of the sun are produced by the combustions of worlds thrown into it, by some unknown cause, is to assume that the thousands of myriads of suns in the universe are fed in the same way, which hypothesis would demand more matter, in a few years only, than philosophers have ever admitted to exist within the range of their telescopic vision! How long would a little world like this fuel the sun? How long would our planetary system? Perhaps as long as a piece of coal as large as a marble would run an ocean steamship! It must require a constant creation upon no insignificant scale to supply the consumption of these uncounted and countless suns. And then, who will explain how the nice poise in the attraction and counter attraction of the mighty net-work of system is preserved when the weight of these suns is being daily increased by the ash or residuum of the unnumbered worlds they consume to keep up their light and heat? If it is admitted that our own sun is thus fed, it must be admitted that the weight, and therefore attraction of the sun is yearly increasing; and since that of its planets remains the same, that it is only a question of time before it will draw the entire system by an accelerated motion into itself, and thus absorb them, and indeed this is believed to be the end of our planetary system.

When we turn to the consideration of the Infinite God

head **we can comprehend nothing.** We may formulate propositions, but many of the terms of our propositions we can not understand. Who can comprehend the terms "**infinite**," "self-existing," "uncreated existence," "omnipotence," etc.? Reason teaches us that, **ex nihilo nihil fit**—nothing can be created from nothing. Yet the Bible, we profess to believe, teaches us that all things were created from nothing by the bare word of God. Our reason teaches us to believe that nothing existing could have originated its own existence, and yet the Bible requires us to believe that the three equal Persons of the Godhead are **eternal and uncreated.** Reason forces some to believe that there can be but one infinite Self-existence, and that that Being alone hath immortality, is alone supreme, ubiquitous, omniscient, and omnipotent. The Bible teaches us that there are three infinite self-existent persons in the Godhead, possessing inherent immortality, and dwelling in light unapproachable, and that each Person of the Godhead is ubiquitous, omniscient, and omnipotent, and equal in every incommunicable attribute, and each one infinite in all conceivable perfections. With which must we hold, reason or Bible? We can deny one of these propositions as **reasonably** as another, and we can believe one of these propositions with as much **reason** as another. The fact is, that all that pertains to the existence, or the mode of existence, of the infinite Godhead is, we will not say **contrary** to our reason, though it seems to be so, **but infinitely above our reason.**

While theologians and metaphysicians start out by admitting that the **mode** of the divine existence is **incomprehensible,**[1] they affirm that the Godhead in neither of the three persons can **literally** or **really** suffer love or hate—is susceptible of any emotional variation, because we can not comprehend how an Infinite Being can be **passible,** *i. e.*, capable of any emotional variation!

[1] "We are to remember, also, that of all parts of revealed religion, not one is more completely above our faculties, and beyond the pale of our natural knowledge, than this concerning the nature and mode of the divine existence."—*Breckinridge.*

But it is evident that by this supposition they deprive each of the three persons in the Godhead of the very noblest and highest attributes of sentient being—the power to love or hate, to sympathize with, or to be moved by the distresses or prayers of His creatures, or to abhor that which is contrary to His nature or perfections; in a word, **to do what he might wish to do.** The Iron Mountain of Missouri would be as emotional, loving and sympathizing, and as prayer-hearing as the God of these evangelical (?) Rationalists. No unsophisticated and devout reader of the Bible can believe that God is incapable of loving or hating, sympathizing or suffering, or even hearing prayer, if He chooses to do so.

They tell us that **three** infinite persons can not so inter-exist and subsist as to be virtually essentially one Godhead, simply because it is impossible for our finiteness to conceive of such a mode of existence, and because, to our reason, so contradictious. It is a thousand times more inconceivable that the Godhead exists, as they themselves admit He does, as an uncreated, infinite and eternal Essence, and yet incapable of **volition, motional or emotional variation!**

Let it be remembered that these self-same metaphysicians admit that the Word of God does, in its **letter,** teach that there are three distinct, absolute intelligences or Persons in the Godhead, each infinite, eternal, omniscient and omnipotent, and each possessed of all the divine perfections possessed by the others, and yet, that they Three are One. They also admit that the Word does convey the distinct impression to the unsophisticated reader that the tripersonal God is possessed of an emotional nature—can love, hate, sympathize and suffer. Now, which are we to believe, the unsophisticated or the sophisticated teachings of the Word of God? Metaphysicians or the evangelists? God himself or man?

Man has invented most subtle reasoning and ingenious theories to explain the three Persons in the Godhead to mean nothing more, in fact, than three different characterizations of the same person or being, as a play actor in the

theater, when the company is poor and small, sometimes plays several parts in different acts—now a king, then a courtier, and finally a fool. Thus they give to the term, person, its figurative, theatrical signification, which is not its true, and refuse to give its **literal** and **physical**, which is its only true meaning.

The religious world was stirred to its very depths by the controversies that fiercely raged for ages around the questions touching the **mode** of the divine existence. Blood flowed, thrones were shaken and an empire convulsed by the dissensions of ecclesiastical heresiarchs as to whether the Godhead really existed in three **persons** or merely in three offices or manifestations of the same person or being, and the battle resulted in the division of the contestants into three parties, the Sabellians, the Arians, and the Athanasians, each of which held to some error, while the truth was somewhere between them. Sometimes the Athanasian theory was accounted by the empire the orthodox creed, and sometimes the Arian, and between these two, theologians are divided to-day.

From the confusion of ideas occasioned by the specious reasoning of the Fathers, the creeds of Christendom will doubtless never be purged and clarified until the Second Advent of the Incarnate.

I have placed these facts before the reader to guard him against the temptation of believing that the particular creed he may have accepted, possibly, without years of study and reflection, is the only orthodox one, and that every thing opposed to it is heterodox. What is popular is not always true.

I can not better express my sentiments or intent in the discussion of this subject than by adopting as my own the language of a distinguished author when writing upon this same matter:

"It may be stated, therefore, with becoming modesty, that it will not do for one generation to rely too exclusively on the labors of the generations which have gone before in treating any of those great and difficult questions which lie underneath and around the moral sciences, any more than other sciences, and they who do so

will have to put up with a great deal that is not very satisfactory to their own minds, and that will not, very probably, satisfy others, to whom it may become their duty to impart it. I have thought proper, therefore, not to gather up the general outlines of the various and very diverse methods by which so many others before me have proposed to establish the great truth of the personal and eternal existence of an infinite, spiritual God, all of which have in them more or less that is valuable, but rather, with what simplicity I could, to state a single process of reasoning, which, after much thought, seemed to me to exhibit a method in addition to many others before adopted, by which the whole question might be reduced to a brief compass, and be placed in a clear light and upon a firm foundation."—*Breckinridge*, vol. I, p. 56.

I am convinced that the widespread misunderstanding of this immense subject has been occasioned by the perversion and misapplication, by writers on the subject, of the literal and proper sense of the term **person** when applied to the Godhead. Theological writers of the Athanasian school universally give to the term its poetic or theatrical signification; *i. e.*, according to Webster, "character of office."

"A player appears in the **person** of King Lear."

The reader should bear in mind that the secondary or **figurative** use of any term is not its real meaning, which is always its **physical** use, and is, therefore, placed first in the lexicons, and is called the **primary.** To this meaning of all terms I shall confine myself in this work, as I am treating, not of fictions, but **grave realities.** What, then, is the real meaning of **person,** which plays so prominent a part in the discussion of the Godhead? Webster says of the term, when applied to man:

Person.—We apply the word to living beings possessed of a rational nature."—(*Webster.*)

"A person is a thinking, intelligent being."—(*Locke.*)

"Whatever possesses spontaneous action within itself is a person."—(*Nicom. Eth.*, lib. iii.)

Personality is individuality existing in itself but with a nature as a ground."—(*Coleridge Notes on Eng. Div.*)

Now, when I apply the term **person to the God-**

head, I mean that three **persons,** or **beings,** subsist in it.

Says Breckinridge:

"They are all substantial to and with each other; that is, they are the same in their divine substance. Wherefore each one of them is equally, by essence, God of himself. Each person being equally God is equal as to essence, properties, essential operations, power, dignity, glory and honor; and the Scriptures constantly predicate of each all that is essential to every one. All the three Divine Persons are eternally and inseparably united to, with, and among each other; and yet each person has distinct and incommunicable properties peculiar to itself. For the Son is not the Father, nor is the Holy Ghost the Son; but they are all three distinguished from each other by properties which distinctly mark each, and which are incommunicable and inseparable."

The reader will, I think, agree with me, after a scriptural examination, that the terms Father, Son and Holy Spirit are official and relative terms, and originated with the Covenant of Redemption, which is not eternal, like God; *i. e.*, from all eternity, but from the beginning of the ages—'before the world was.' Prospectively we can admit that these relations and the Covenant were ever in the mind of the Godhead, since the unmeasured future is a present **now** with Him.

It is not the Athanasian, so much as it is the creed of the Sabellians and Noetians that so extensively prevails to-day. The heresy of Noetius and Sabellius consisted in affirming:

"That there was but one person in the Godhead, and that the Word and the Holy Spirit were but eternal denominations given to God in consequence of different operations; that, as Creator, he is called **Father**; as incarnate, **Son**; and as descending on the apostles, **Holy Ghost.**"[1]

To illustrate this to the comprehension of all: Those among us who believe that the Godhead is one in the sense of subsisting in **one person** or being, and three persons only in the sense of the different characters or relations in which he manifests himself to the world, mean no more

1 "Encyclopedia of Religious Knowledge," p. 875.

than what we have previously explained by the star actor of a small theater playing the *röle* of three characters or parts in the same act—king, courtier and clown. But a sufficient answer to this is, no one ever saw one and the same actor personate THREE characters **in the same scene, and at the same moment of time**; as courtier, paying homage to the king, and as clown convulsing both with laughter. But, in the manifestations of God to us, we find the Three Persons of the Godhead acting at the same time in the same scene. When the Second Person in the Godhead revealed himself to the world as the Son of God incarnate, by baptism in the river of Jordan, the First Person spake from heaven in an audible voice, and said: "This is my beloved Son;" and the Third Person took on himself the appearance of a dove and descended upon his head. Was this real or only a well-contrived deception to misteach, mislead and deceive the people?

Leaving the conflicting theories of fallible men, I propose to adopt and defend the plain **literal** teachings of the infallible word of the Father, Son and Holy Spirit, who, it is presumed, perfectly understand the mode of their own in-being. What they have undoubtedly **revealed** to us we can, and, as we hope to be saved, we **must believe,** whether we can fully or at all comprehend it or not. We must believe that the Godhead does self-exist, and has eternally self-existed, whether we can comprehend the fact or not; and more, that he does inter-exist in three equal persons, eternal, infinite and equal in all the incommunicable attributes and perfections of the Godhead, whether we can comprehend it or not, provided the revealed word undoubtedly teaches the fact.

Let us now carefully examine this question.

I can not better introduce this examination than by this remark of Dr. Breckinridge:

"We are to remember also, that of all parts of revealed religion—not one is more completely above our faculties and beyond the pale of our natural knowledge, than this concerning the nature and mode of the divine existence. There is absolutely nothing, independently of an immediate revelation from God, that would ever have led us so

much as even to conjecture, that in the unity of the divine nature there existed just **three Divine Persons.** Nor is there any reason to doubt that if the plan of salvation were capable of being explained upon any other hypothesis, as applied to God's nature, or if the multiplied declarations of Scripture could possibly be understood in any other sense; the human mind would have utterly rejected the doctrine of the true mode of God's existence; that is, the doctrine of the Trinity as received by God's people, more or less distinctly in all ages."

To my mind there is nothing more indisputable than the fact, that, throughout His Revelation, the Godhead has revealed himself to us as consisting of a plurality of persons, equal in every attribute and conceivable perfection. The very first name he gives to himself in the first verse of Genesis is **Elohim,** in the plural number; and we may literally translate it: "The Divines, the Infinite Ones, in the beginning created the heavens and the earth; and the Divine Ones said, Let there be light; and light was."

The Triunity, considered as Three Persons in one **Godhead,** so **co-operated** in the creative act that it was as much the work of one as of the other in its conception and design, although the **execution** was deferred to the Second Person, or the Word. The creative act, in this sense, is attributed to each; and therefore we are elsewhere informed that "In the beginning was the Word; and the Word was with God [con-associated with him]; and the Word was God [Divine, because possessing every attribute and perfection of Deity]. By him [the Word, the Second Person] were all things made; and without him [his equal co-operation] was not any thing made that was made." We learn also that "the heavens and the earth" were not made without the will and co-operation of the Third Person in the Godhead,—the Holy Spirit: "And the Spirit of **Elohim** [plural, the Godhead] moved upon the face of the waters." (Gen. i. 2.) "By his Spirit he hath garnished the heavens," etc. (Job xxvi. 13.)

In each creative act in the first chapter of Genesis, it is, in Hebrew, the **Elohim,** a plural-noun, denoting a plurality of persons co-operating.

With reference to this, A. Clark says:

"The original word **Elohim**, God, is certainly the plural form of **el**, and has long been supposed by the most eminently learned and pious men, to imply a **plurality** of persons in the Divine nature. As this plurality appears in so many parts of the Sacred Writings, to be confined to **three** Persons, hence the doctrine of the Trinity, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the **Christians** singular in receiving this doctrine, and in deriving it from the first words of Divine Revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: 'Come and see the mystery of the word Elohim: there are **three degrees**, and each degree by itself **alone**, and yet, notwithstanding, they are all **one**, and **joined together** in **one**, and are not **divided** from each other.' He must be strangely prejudiced indeed, who can not see that the doctrine of a Trinity, and of a Trinity in Unity, is clearly expressed in the above words. The verb **bara**, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the **Unity** of the Divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the Persons, there can be but one will, one purpose, and one infinite and uncontrollable energy."

Parkhurst, another distinguished Hebraist, says:

"Let those who have any doubt whether **Elohim**, when meaning the true God, Jehovah, be **plural** or not, consult the following passages, where they will find it joined with adjectives, verbs and pronouns **plural**: Gen. i. 26; iii. 22; xi. 7; xxxi. 7, 53; xxxv. 7. Deut. iv. 7; v. 23. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 24. Ps. lviii. 12. Isa. vi. 8. Jer. x. 10; xxxiii. 36. See also Prov. ix. 10; xxx. 3. Ps. cxlix. 2. Eccl. v. 7; xii. 1. Job v. 1. Isa. vi. 3; liv. 5; lxii. 5. Hos. xii. 12 or xii 1. Mal. i. 6. Dan. v. 18, 20; vii. 18, 22."

Notice the language used when the creation of man was contemplated; "Let **us** make man in **our** image, after our own likeness." Here is unquestionably one Omnipotent Being addressing another, or others, not angels, but equally Omnipotent with himself, and therefore not angels, or any created beings in heaven, because they are destitute of any creative power. Dr. Gill, the most thorough Hebrew scholar of his age, says on this passage:

"The words are not spoken after the manner of kings, as Saadiah affirms, using the plural number as expressive of honor and majesty;

since such a way of speaking did not obtain very early, not even till the close of the Old Testament; but they are spoken by God the Father, to the Son and the Holy Ghost, who were each of them concerned in the creation of all things, and particularly of man; hence we read of Divine Creators and Makers in the plural number [in the Hebrew]: Job xxxv. 10; Ps. cxlix; Eccl. xii. 1; and Philo the Jew acknowledges that these words declare a plurality, and are expressive of others being co-workers with God in creation."

Adam Clark says on Gen. i. 26:

"The text tells us, he was the work of ELOHIM, the Divine Plurality, marked here more distinctly by the plural pronouns US and OUR; and to show that he was the masterpiece of God's creation all the Persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature."

When the Elohim determined to bring to naught the designs of the Babel builders, we find this language:

"And the Lord said, Behold the people is one," etc. (Gen. ix. 6.)

Whom, but his fellow personalities can it be supposed the Lord addressed? Again:

"Go, let us go down and there confound their language," etc. (Gen. ii. 7).

Whom does he address here? I will again adopt the comment of Dr. Gill:

"'Go to, let us go down, and there confound their language.' These words are not spoken to the angel, as the Targum and Aben Ezra; for, as Philo the Jew observes, they are said to some as coworkers with God, which angels could not be in this work of confounding the language of men, it being above the power of creatures so to work upon the mind, and on the faculty of speech, as to make such an alteration as was at the confusion of tongues, when men were made to forget their former language, and had another put into their minds, and a faculty of speaking it given; or, however, the first language was so differently inflected and pronounced that it seemed another, and various; all which could not be done but by him who is almighty, even that Jehovah, Father, Son and Spirit, said (ver. 8) to confound man's language; and the first of these speaks to the other two, with whom he consulted about doing it, and with whom he did it." *Com. in loco.*

Another striking passage in which the trinity of the Godhead is clearly recognized is Ps. ii. 7, 12:

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him."

Since in this passage we first meet with the term "Son," which necessarily implies its correlative Father, we meet with "Spirit" as applied to the Godhead. I will remark that theologians are accustomed to denominate the Father as the First Person in the Divine Trinity, the Son the Second Person, and the "Holy Spirit" the Third Person. Therefore, the above language David puts into the mouth of the Second Person, who here declares the décree of the First—the Father—which grew out of the Covenant of Redemption, entered into by the Trinity before the creation of the world. That there can be no doubt about this I refer to a few passages in the New Covenant. At the enunciation the angel declared to Mary that the Holy Being incarnated through her would be none other than the Son of the Highest; "and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Israel forever." (Luke i. 32.) Paul, in his Epistle to the Hebrews, places this fact that one of the persons of the Godhead became, by incarnation, the Son of God.

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things; through whom also he constituted the world [ages]; who, being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high, having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son. And when he again

bringeth in the first born into the world he saith, And let all the angels of God worship him.

"And of all the angels he saith, Who maketh his angels winds, and his ministers a flame of fire; but of the Son he saith, Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God [*i. e.*, associate Divinity], hath anointed thee with the oil of gladness **above thy fellows.**"

Who were the "fellows"—coequal associates—of the Second Person in the Godhead, but the Father and the Holy Spirit? The angels were not; men could not be; Christ suffering on the Cross was, in all that pertains to proper Divinity, the coequal of the Father in office for a season only. David in another place represents the First Person in the Godhead addressing the Second.

David, also, in Psalm cx. 1, says:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

David here calls Christ his Lord, who was a real person, and declares that "the Lord," whom we call the First Person in the Godhead, said unto him, etc. The Lord God and David's Lord were, therefore, equally divine, equally to be worshiped as God. This Divine Being, whom David calls his Lord is elsewhere called the Son of God,[1] Messiah,[2] Shiloh,[3] Rock of Israel, Shepherd of Israel,[4] and the Fellow Associate, and therefore equal with God the Father.[5]

This passage is so striking that I place it before the eyes of the reader:

"Awake, O Sword, against my Shepherd,
"And against the Man that is my **Fellow**, saith the Lord of Host;
"Smite the Shepherd, and the sheep shall be scattered." (Zech. xiii. 7.)

It has never been questioned that this passage refers to the Second Person in the Godhead, who is here pronounced

[1] Dan. iii. 55. [2] Dan. ix. 25, 26.
[3] Gen. xlix. 10. [4] Ps. lxxx. 1; xxiv. 1.
[5] Zech. xiii. 7.

by the First Person as his **fellow**, *i. e.*, **coequal** and **coeternal associate** in the Godhead; and Christ applies it to himself.[1] It was therefore the Second Divine Person in the Godhead who was smitten by the sword of Justice, and, being smitten, suffered to make satisfaction for the sins of his people. And how say some that it was not the "Fellow" of God, but the mere flesh and humanity—a mere human being—who was smitten, and suffered?

It was distinctly foretold by God, through his prophets, ages before, that this Divine Person who had oftentimes appeared to our race in a fleshly form, should be born of a woman,[2] that he might incarnate himself in our nature, take upon himself our fleshly organization, with all its infirmities and motions to sin, and, in our flesh, make a vicarious sacrifice for sin by the pouring out of his soul unto death, in order to redeem a mighty seed unto God,[3] since the sacrificial suffering of no created or finite being could make satisfaction to the demands of infinite law and justice.

I introduce these remarks here to emphasize the central doctrine of the Work of Christ. It will be more specifically treated when I develop the Covenant of Redemption.

When we open the New Covenant we find the tripersonality of the Godhead unmistakably taught.

In the Enunciation of his incarnation the angel declares that the conception should be effected by the co-operative agency of the Highest, the Father, and of the Holy Spirit, and that the holy thing born should be "the Son of the Highest," and called "the Son of God."[4]

Thus was the flesh—the body—incomprehensively taken from the Virgin, but the intelligent principle—the personality—that was to animate and control it was evidently Divine. It was not merely man **under** the infallible influence and control of the Second Person of the Trinity, as a prophet or apostle might be when inspired by the Holy Spirit, nor was it in any sense the First Person, but the Second Person

[1] Matt. xxvi. 3; John xvi. 32.
[2] Isa. vii. 14.
[3] Isa. xxxiii, entire chapter.
[4] Luke i. 31-36.

of the Trinity, in our flesh, animating and controlling it, and this for the expressed purpose that **he might suffer** in our flesh, and, as "the Captain of our Salvation, he might be made perfect through suffering."[1] It is the Being who underwent the bloody sweat in Gethsemane, and who suffered on Calvary, be he human or divine, who is the Captain of our Salvation, our Savior and Redeemer, and who is to be adored and worshiped forever and ever.

The point I wish to establish here is that the names "Jesus," "Christ," "Son of God," are not merely different titles given to one Divine Person whom we call God, but the titles of one of the three distinct Persons in the Godhead, whom we call the Second Person, and that they never refer to the same person that the term Father does, or that the term Holy Spirit does. I believe in three Self-Existing, Co-Eternal, Infinite Persons in the Godhead, and not one Person or Being with three names.[2]

The Divine Triunity was set forth at the baptism of Jesus. As He came out of the water, from the opened heavens the Third Person, in dove-like appearance, hovered over and settled upon His head, and the First Person, claiming the relationship of Father, in audible voice declared: "This is my beloved Son, in whom I am well pleased." Here are three distinct persons acting **in the same scene at the same moment,** and therefore these appellations can not be merely three titles of one and the same person, as some,

[1] Heb. ii. 9, 10.

[2] The Particular Baptists of England, to guard against any misapprehension as to what they held on this important subject, had their faith touching it expressed in the deeds they took for their property, viz.: "By Particular Baptists are intended those that have been solemnly immersed in water upon a personal confession of faith; and who profess the doctrines of **three divine persons in the Godhead**—eternal and personal election—original sin—particular redemption—efficacious grace in regeneration and sanctification—free justification, by the imputed righteousness of Christ—and the final perseverance of the saints—according to the Confession of Faith that was published (it should be republished) in London, by the Calvinistic Baptists, in the year 1689."

even professedly orthodox theologians, hold and teach in our churches. To hold this, in the face of this historic passage, is to teach that the account must have been written for the very purpose of deceiving and misleading those who might read it.

But Christ himself taught that there were three distinct persons in the Godhead. Said he to the Pharisees:

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii. 31, 32.)

Here we see that the term "Son of Man" is the name of one distinct person, and that of the "Holy Ghost" of another, and they never refer to the same person.

Again, in "the Commission" he commanded his apostles to baptize into the authority of three distinct Persons:

"Baptizing them into the name—

"Of the Father,
"And of the Son,
"And of the Holy Spirit,"

thus making the tripersonality of the Godhead the fundamental article of the creed of his disciples in all ages. They are the titles of three Persons, and not the three names of one and the same Person; and it may be noticed that Christ here declares his own Omnipotence, as in the other places Omniscience is attributed to him.

Notice, also, in the "Apostolic Benediction;" how clearly this doctrine of the Divine Trinity is set forth:

"The **grace** of our Lord Jesus Christ, and the **love** of God the Father, and the communion of the Holy Spirit be with you all." (2 Cor. xiii. 14; Eph. vi. 23.)

Christ asserted and demonstrated his equality as to the Divine Nature and Essence with the Father, when He forgave the sins of the paralytic man, since no one but God only could forgive sin, and this was recognized by his Jewish enemies; and also when He healed the maimed, since

no one but a Divine Being could **create** parts of the human body. He did these acts by his own inherent Omnipotence, and not by delegated power.

The Personality of the Holy Spirit.

The Third Person in the Trinity is revealed to us under the name of the "Holy Spirit." This is not to be understood as merely one of the titles of God, considered as one Person, but as a name given to denote a person distinct from the Father, and from the Son; nor are we permitted to understand it as the Spirit of God in the sense of an influence emanating from God, any more than we are to understand the phrase, the Word of God, when referring to Christ, as a mere declaration proceeding from the mouth of God. The Spirit of God as certainly denotes the Third Person in the Godhead as the "Word of God" denotes the Second, in John i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . The Word was made flesh," etc.

The Holy Spirit is equally divine and infinite, self-existing and coequal with the other two persons; and he has power to operate upon **matter** even, and how much more upon mind, independently of spoken or written words, whenever he chooses to do so, as electricity can be conveyed through a vacuum as easily as through a medium, without, as well as through material conductors. Nor can we believe, without blaspheming his character, that the revealed word of God is the Spirit of God, and is all the Spirit that operates upon our minds and hearts in the work of regeneration and sanctification; for this is no more the Holy Spirit than the sword of Bruce was Bruce himself; for the word of God is but the sword of the Spirit, the instrument he uses against the King's enemies to subdue and humble them; for the things of Christ are in that, which it is the Spirit's office-work to take and show unto men.

I can not better close this than with the proofs of the personality of the Holy Spirit given by Breckinridge:

"*Because*, 1. He is frequently and expressly called God in the Scriptures.[1] 2. Because He is eternal, immense, omnipotent and omniscient.[2] 3. Because He is the Creator and Preserver of all creatures and all things.[3] 4. Because He dwells in the hearts of believers, as in a temple, which is declared to be proper only to the true God.[4] 5. Because we are baptized in his name, as well as in those of the Father and the Son.[5] 6. Because we are required to believe in Him, equally, as in the Father and the Son.[6] 7. Because He is the author of all that is spiritually good, and is to be invoked in the same manner as the Father and the Son.[7] 8. Because it is declared that no one is good but God, and yet the Spirit is declared to be good.[8] 9. Because it is revealed that God alone can justify us, and yet it is revealed that the Spirit justifies us.[9] 10. Because God is said to be the author of all consolation, and yet the Spirit is expressly called the Comforter.[10] 11. Because while it is taught that God alone can teach men inwardly, it is also taught that the Spirit is the great inward teacher of men.[11] 12. Because although it is declared that we are made free only by the work of God, it is still declared that the Spirit sets us free.[12] 13. Because while all wisdom and power of utterance and gifts of tongues are said to be conferred by God alone, yet the Spirit is said to confer them all.[13] 14. Because the leading of the ancient people of God out of Egypt is declared to be the work of God, and yet it is ascribed to the Spirit.[14] 15. Because the rebellion of Israel, which is pronounced to have been against the true and eternal God, is pronounced to have been against the Holy Ghost.[15] 16. Because the divine command that we shall not tempt the Holy Ghost is precisely similar to the divine command that we shall not tempt God.[16] 17. Because while we are

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[1]2 Sam. xxxiii. 2, 3; Acts xxviii. 25, 26; Luke i. 35, 67-70; 2 Peter i. 21.

[2]Gen. i. 2; Psalm cxxxix. 7; John xvi. 13; 1 Cor. ii. 10.

[3]Gen. i. 2; Job xxxiii. 3, 5; Psalm xxxiii. 6.

[4]Rom. viii. 9, 11; 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16.

[5]Matt. xxviii. 19; Mark xvi. 15.

[6]2 Cor. xiii. 14; Matt. xxviii. 19.

[7]2 Cor. xiii. 14; Rev. i. 4.

[8]Matt. xix. 17; Mark x. 18; Luke xviii. 19; Psalm cxliii. 10.

[9]Romans viii. 33; 1 Cor. vi. 11.

[10]Rom. xv. 5; 1 Cor. i. 3; John xiv. 16; xv. 26.

[11]Isa. liv. 13; John vi. 45; Luke xii. 12; Rom. viii. 26.

[12]Jno. viii. 36; Cor. iii. 17; Rom. viii. 2.

[13]Ex. iv. 11; Matt. x. 19, 20; Luke xii. 11, 12; 1 Cor. xii. 3, 12.

[14]Isa. lxiii. 12-14.

[15]Psalm lxxviii. 40; Isa. lxiii. 10.

[16]Deut. vi. 16; Matt. iv. 7; Acts v. 9.

commanded to walk exclusively in the way of the Lord, and hear only his words, we are commanded in like manner to hear and obey the words of the Holy Ghost.[1] 18. Because those commands and instructions which are repeatedly ascribed to the true God, are also repeatedly ascribed to the Holy Ghost.[2] And so we might go on through forms, and statements, and exhibitions well nigh innumerable, and embracing, first and last, every salient point of divine revelation."—*The Knowledge of God*, pp. 251, 252.

THE MODE OF THE DIVINE EXISTENCE—TRINITY AND UNITY.

Though it does not devolve upon the writer to explain the **mode** of the Divine existence—how trinity can exist in unity—and there is certainly no subject more entirely above our comprehension than this; yet it seems, to my mind, that the **teachings** of the Sacred Scriptures are no more difficult to conceive of than it is to form the conception of the uncreated existence of **one** infinite, eternally self-existing Person or Essence. We are finite and are equal to the comprehension of only finite things; and, being more accustomed to employ our minds upon them, we are wont to lay our finite measures and comparisons upon the infinite; in fact, we have no other standard of admeasurement. We know, and therefore may safely say, that it is impossible for a trinity or duality of **finite** beings to subsist in unity, and perhaps for this reason we say it is impossible for three **infinite** persons to so subsist; but it does not necessarily follow. We do not **know** that it is impossible; and we have no right to say it is impossible. But this we know, that whatever is finite is imperfect. Every created person or thing is finite, and therefore inherently and essentially imperfect; and it only requires time and opportunity for the creature to develop its weakness and imperfection—if a person, in error and sin; if a thing, in decay and dissolution. There is, therefore, a latent evil in every thing created, even in that which God pronounced "very good;" as there is darkness in

[1] Ezek. xx. 18, 19; Luke xi. 28; Rev. ii. 7, 17, 29.

[2] Levit. xxvi. 12, 13; Psalm xcv. 7, 8; Isa. vi. 7, 9; Acts xxviii. 25, 26.

finite light, weakness in finite power, and ignorance and error in finite wisdom. It is in this sense that the declaration of God must be understood when he says: "I form the light and create darkness; I make peace and create evil. I, the Lord, do all these things." It is impossible, from the very nature of things, for God to do otherwise and create at all, unless he created all things like himself—infinite; and then he would confound himself with creation, and the Pantheism of Spinosa would, indeed, be the true religion. **God is every thing, and every thing God.**

Two finite persons, then, being imperfect—liable to constant misconception, misjudgment, error and sin—could not long agree upon all subjects, and would soon fall apart in the most violent antagonism, and so permanent unity, in no real sense, can be predicted of them. Therefore we can understand how it is impossible for two or three finite persons to exist long, if indeed a moment, in substantial unity touching all things or any one thing. But it is very far different with **infinite beings**; be they three or many, they would be possessed, at the same time, of infinite perfectness; and there would be but **one volition, one will, one purpose, one wisdom, one mind, one power, one holiness, one glory** and **good** sought, and therefore, essentially and practically **one Godhead.** These perfections can not exist in created beings, since the Deity can not share his perfections, and thus confound himself with his creatures. We can, therefore, only look for them in the three divine, unoriginated Persons, revealed to us, equal in all things, and therefore only one God; a Tripersonality, but a Trinity in **one** underived, infinite existence, in one unerring purpose, in one boundless wisdom, in one unchangeable will, in one immaculate holiness.

Even in the light of reason, we can, at least in some faint manner, conceive how Tripersonality **may exist in unity; how there may be a plurality of infinite persons, and yet essentially and practically but one God;** how, if the Godhead saw fit to exist and work together in such a wonderful in-being, finite man must not

say that such a mode of being is impossible to the Infinite Wisdom and Power, because vastly above, not contrary to, his finite, limited conceptions and imperfect reason. What if, in the great work of recovering grace, it became necessary for the Godhead to exist and co-operate tripersonally and during the remedial economy, to operate as equals merely in their **official** work, what is man that he should refuse to receive and believe on him as in reality, though not in manifestation a Triune God?

Dr. John M. Watson, in his "Refutation of the Manichæo-Parkerite Theory," uses this illustration of Triunity:

"Suppose there were three human or angelic beings—though the figure is necessarily imperfect—who had precisely, in all respects, the same mind, the same judgment and intellectual power; there would be but one mind, one judgment, one intellectual power, one will, and one course, in relation to all things. Thus a tripersonality is resolvable into a unity of mind, of judgment, mental power, will and action, by virtue of being precisely alike; and why may not a tripersonality in the Godhead resolve themselves into unity by being also precisely alike, and equal and unchangeable?"[1]

So I will suppose one banking firm consisting of three brothers, triplets by birth, remarkable from the fact that, in every moral **impulse** and intellectual **conception**, in every exercise of **will**, in every decision of the **judgment** they were precisely at one,—so that the will or purpose of one was ever the will of the other, and the judgment of one was ever the judgment of the other, would not that tripersonal firm, practically and to all intents and purposes, be but as One of the persons of that firm, and one member to all intents and purposes?

Indeed, we have an illustration in our own government. It consists of three **co-ordinate** and **equal branches**,—the Legislative, the Judicial and the Executive, and yet it is but **one government.** If these three departments were only composed of perfect men, then indeed would we have a Trinity. The decisions and operations of either one of the three branches would never and could never come into antagonism with the other, and the result would be as

[1] "Old Baptist Test.," p. 252.

though only one branch was known to act. The Legislative could with propriety say, "I and the Executive are One," and certainly it would be no robbery for the Judicial to claim to be equal with the Executive, that more than either of the other branches represents the dignity of the government; as the Ministry of England is conceded to represent the English Government.

The Divine illustration is the oft-repeated reference to husband and wife, a God-appointed di-unity—"therefore the **two** shall be **one flesh.**" It will be conceded that, if they were perfect beings, they would be essentially One. But if we can not conceive how three infinite persons can be considered as one Godhead, we can understand the plain teachings of God's Word touching this doctrine, and reverently and undoubtingly receive it.

CHAPTER III.

God's eternal purpose—His self-manifestation for his declarative glory—All of God's creations, angels and man, and the redemptive work of Christ only to consummate that one Divine purpose—The origin of sin and of Satan.

THUS far we have endeavored to conceive of the Divine Triunity, in his absolute, independent and solitary self-existence—before he had put forth one creative act, and, therefore, before time, which is the first-born of creation[1] as "the high and lofty One inhabiting eternity." David presents this conception to us in his poetic prayer. (Ps. 90.)

> Before the mountains were brought forth,
> Or ever thou hadst formed the earth or the world,
> Even from everlasting to everlasting thou art God.

The following eloquent passage refers to this period as "the **beginning**," and gives us a conception of the Triune, before **any thing** in the heavens had been created—whether we understand by Wisdom here, as "a divine attribute, represented as the companion of the Eternal," or Wisdom personifying the person of Christ—"the Logos, the 'Word of God.'"

> "The Lord possessed me in the beginning of his way,
> Before his works of old,
> I was set up from everlasting,

[1] Duration unlimited is eternity; duration limited or measured is time. In all ages the motion of the heavenly bodies have been made the measure of duration; therefore Aristotle defines time, as "The measure of the duration of things that exist in succession by the motion of the heavenly bodies." While creation exists, time must be. The angel, in Rev. 10: 6, only declared that the time indicated for the fulfillment of a certain event should not be delayed.

From the beginning, or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills, was I brought forth.
While as yet he had not made the earth, nor the fields.
When he appointed the foundations of the earth,
Then I was by him, as one brought up with him,
And I was daily his delight, rejoicing always before him,
Rejoicing in the habitable part of his earth,
And my delights were with the sons of men."[1] (Prov. 8: 22–32.)

When there were but God and space, there was only **eternity**—unnoted and measureless duration, inhabited by only the High and lofty One. All purposes and plans conceived or originated before time, and are of endless duration, can properly be denominated "**eternal.**" The point at which the Godhead put forth his creative fiat is called in our Scriptures "the beginning." "In the beginning God created the heavens and the earth." (John 1: 1, 2. Heb. 1: 10. Eph. 3: 9. 2 Pet. 3: 4.)

It is impossible to conceive that an All-wise and infinitely Beneficent Being, would remain forever inactive, or, acting, would do so "for any reason not drawn from within himself and which would not terminate upon himself; since any other reason would be unworthy of an Infinite Self-sufficient Being. It was then for **the manifestation of his own glory** that the Godhead created all things, which motive would embrace the **highest good of all his creatures.** It is further manifest that, "the more his universe is peopled with exalted intelligences, to whom he may make himself known, to the praise of all his perfections, by means of the works of his hands, the greater must be the glory which he will get to himself, as the Creator and benefactor of his creatures; and the higher his intelligent creatures rise in knowledge of him, and in conformity to him, and the longer they exist to praise him, and rejoice in him, the more completely will he accomplish the very end he had in view in the creation of them and of all things; while a universe

[1] This must allude to Christ's prospective love for our race.

stripped of all intelligent creatures who may behold the glorious works of God, and know and praise him, no matter how full that universe may be of the displays of God's perfections, by means of inanimate and unintelligent creatures, would come utterly short of the whole reason for any creation at all."

Thus we have, by simple induction, ascertained the only conceivable purpose God had in creating the heavens and the earth and all things that are therein, viz.: **The manifestation of all his transcendent attributes for his own declarative glory.**

That this was his only purpose we find upon every page of his Revelation. So far from this being open to the charge of **selfishness,** this very purpose necessarily embraces the highest good of all his creatures, else his self-manifestation would not be to his glory, but to his dishonor, for infinite goodness, mercy, truth and love, are among the grandest perfections of his character. This purpose of God necessarily preceded all other acts, and is, therefore, called God's **eternal purpose** (Eph. 3.) "the determinate counsel of . God (Acts 2: 23.), God's foreknowledge, elections, decrees, etc., all root themselves on his predetermination, "determinate counsel" and fore-ordination. It is impossible for God to foreknow any thing that he has not predetermined shall be, or determined for wise purposes to permit to be, either as cause or effect; nor can he decree any thing that was not embraced in his purpose, or elect to do or choose agents to accomplish any thing he had not previously purposed. Unless this fundamental principle is apprehended by the student of divine truth, all must appear dark and contradictory to him. **God's determinate counsel underlies all his acts.**

We therefore nowhere find the term eternal applied to foreknowledge, election, or decree, since they are relative terms and successive in the order of time, like the terms Father and Son, etc. Let us now see how the Covenant of Redemption was necessarily originated in this one eternal purpose of the Godhead, *i. e.*, the manifestation of all his transcendent attributes—his Infinite Holiness and Love,

Justice and Mercy, as well as his almighty power and omniscience; for here is the place for its discussion in all systems of theology, viz., in connection with God's eternal purposes.

We must certainly apprehend the plan and purpose of creation before we can have a clear conception of the work of Christ, which was undertaken by him to consummate the eternal purpose of the Godhead. This purpose, we must bear in mind, was the manifestation of all his perfections for his own declarative glory. This necessarily involved the creation, first, of an exalted order of moral intelligences to witness the displays of his attributes, so as to be excited to worship and adore their possessor. He did, first of all, create such intelligences, the angelic "hosts of heaven." These were created for his service and praise, as we learn from David:

"Bless the Lord, ye his angels that excel in strength,
"That do his commandments, hearkening unto the voice of his word.
"Bless ye the Lord all his hosts,
"Ye ministers (servants) of his who do his pleasure."

That these high intelligences constitute the subjects of God-rule in the heavens is undoubted, but that they are associated with him in that government, and fill inferior and superior orders, and discharge corresponding functions, we learn from the titles they bear. We have "the multitude of the heavenly hosts," angels, *i. e.*, messengers, principalities, thrones, powers and dominions, cherubim and seraphim, and "the Archangel," who excels in both intellect and strength, as he does in rank, all the angels ever created. This gives us some faint idea of the perfectness of the organization of the kingdom of Him who ruleth over all. These heavenly intelligences were created with powers of comprehending in a good degree, the wondrous creations of the Godhead, so as to be excited by the matchless revelations of his power and wisdom to wonder, love, and praise, and they did break forth into anthems of highest praise, when, at the Almighty's fiat, the material

universe, with all its blazing suns and beautiful systems, sprang forth, illuminating the hitherto unbroken darkness of limitless space. Then did the morning stars sing together, and all the sons of God shouted for joy! What a scene of surpassing grandeur and glory was that, when the boundless heavens for the first time resounded with creation's anthem, and the unnumbered worlds echoed and re-echoed back upon the ear of God the refrain of those myriads of myriads of the heavenly hosts!

By all that God has revealed to us touching the creation of the material universe, we are impressed with the fact that it was brought into existence, form and order instantaneously, as a manifestation of almighty power, and not by the slow, unseen, and invisible processes of evolution, through countless cycles. Moses was inspired by the Creator to tell us that all things were created, brought into existence, by the **word** of his power, and the impression is that the result was **instantaneous**. "God said let there be light, and light was." David tells us:

> "By the **word** of the Lord were the heavens made,
> And all things by the **breath** of his mouth.
> For he spake, and it was done—
> He **commanded**, and it stood fast." (Ps. 3: 3.)

The preparation of the earth's surface and climate, etc., etc., so as to be adapted as a beautiful and delightful abode for man and beast, was doubtless a gradual work, indicated by six successive periods, called days. I shall not discuss the various theories concerning the length of these periods and the fashioning of the surface of the earth into its present state. It is enough for my purpose to know that God employed six periods or dispensations of time in the preparation, and the seventh period he rested, and consecrated it for that purpose to man.

We learn from the Sacred Record that before this earth was prepared for man's abode, that many of these once holy angels had sinned, and had been cast down from their thrones and dominions of light, under the everlasting displeasure of God. This opens the way to consider

The Origin of Sin and of Satan.

We have seen that it was God's purpose, and a just, holy, and beneficent one it was, to make a manifestation of his perfections—of his infinite mercy and justice, love and forbearance, as well as of his power and wisdom. That this he had a right to do, and that became him to do, who can question? But many of these attributes could not be displayed unless there were error and sin in the universe, and sin necessitates the existence of moral intelligences. God foreknew this.

To accomplish his purpose of self-manifestation, God elected to create orders of moral intelligences to people his creations, to witness the displays of his perfections, and to show forth his praise; for had he filled his universe with the most august displays of his power and wisdom, who would have beheld them to the praise of his glory, had there been no rational intelligences? But God foreknew that error and sin would enter his universe, should he create such intelligences and establish a moral government over them. But the evils, possibly though morally certain to result from the creating of moral intelligences, can not be justly chargeable upon God. We have seen that it was perfectly right and just, and even became him to make a manifestation of himself, and we can see no other way in which he could have done it. We must believe that the God of all the earth did right, and that He elected the very best way that infinite wisdom could devise to execute his purpose. If there was no better plan; and the augmentation of his glory would vastly preponderate the evils that might grow out of such creatures, no one can question the propriety, any more than his right to create such intelligences. God can not be charged with wrong or sin, since they are but names of deviations from his own divine will, the dishonor of his own attributes.

We have now fairly before us the question that has vexed the ages:

The Origin of Evil.

It would require years of patient reading to make one's self familiar with all the contradictory theories put forth for the solution of this question. They are not only **contradictory**, but often in themselves **contradictious**. I would modestly present what seems to me a plain solution for the common reader, founded, I think, in truth, and sustained by God's Word—at least one that will vindicate the justice and holiness of our Almighty Creator.

Before there was a creative act put forth there could have been no evil, since the infinite and therefore perfect Godhead only existed, and an infinite God would just as necessarily exclude the existence of evil, as infinite light would exclude darkness, until some other form of good or light was created—finite good or **finite** light. for instance. The very conception, therefore, of an eternal principle of evil, is to concede that there must have been from eternity a self-existing, intelligent antagonistic Spirit, which is manifestly as contrary to our reason as it is to God's Revelation.

I have said that creation is, and necessarily must be, **finite**, and as all that is finite is necessarily **imperfect**, we find, most unquestionably, in this state of imperfectness the only fountain-source of all weakness and decay, error and **evil**, that marks and mars our world. It is because of this fact—their finiteness, and therefore imperfectness—that God charges his angels, the highest and purest of created beings, with folly. "Yea, the heavens are not clean in his sight. Yea, the stars are not pure in his sight."

Man, though pronounced by his Creator "very good," being **finite** was inherently **imperfect**, weak and ignorant, and the "very good" that was in him contained within itself a liability to pervert itself. He held the very source of evil in himself before he was tempted. Had he been perfect he would have been proof against temptation, and like either person in the Godhead, could not have been successfully tempted with evil. In the very state in which our first parents

were created—only finitely good, and but finitely holy and pure—there was the latent source of evil, for it was a state open and liable to temptation, to deception, to error, to sin and to death. It only waited **to develop itself,** or to be acted upon by outside agents or influences. In the case of Eve, she was acted upon by a finite being who had already fallen, and she in turn **influenced,** though she did not **deceive,** Adam. He was moved by his emotional nature—love for his wife—to sin willfully and knowingly. Had his love for God and holiness been perfect, an imperfect object would not have tempted him. This agency of Satan did not **cause,** but only precipitated the fall. It would necessarily have supervened from the imperfectness of the first pair, "sooner or later." as certainly as a planet would rush swiftly upon ruin were the poise of its gravitation not perfect. Therefore Satan was not the **cause,** but the **occasion** of the fall; the liability that was inherently in man, from his finite nature, was the primordial cause.

The Origin of Satan.

Satan, like every other creature, was created a finite, and necessarily an imperfect being. Had he been created perfect, then he would have been God—

"For existence in the universe hath either imperfection or Godhead."

Satan, certainly, and for aught we know, all the angels who fell into disobedience with him, fell without any temptation or influence exerted upon them from without or foreign to themselves. The imperfectness inherent in their own finite natures worked out its own legitimate fruits, *i. e.*, reason, error, disobedience, sin and death.

"One of two propositions must be admitted—either that this imaginary eternal evil was from everlasting, now is, and ever will be, under the complete control and dominion of God; or that he is as independent of God in his acts as he is in his existence. The first would involve an unreasonable paradox; that of an eternal evil spirit acting through eternal and infinite goodness! and the second would include Pagan absurdities of Polytheism.

"Thus we see the absurdity of the notion of an eternal evil spirit acting or prevailing through infinite and eternal goodness, and that

the perfection of the Godhead must necessarly exclude it; and we will now show just as plainly that the imperfection of created finite beings necessarily involves evil. Infinite and perfect good can never pervert itself; therefore it is free from the evil of a liability to pervert itself through any degree of imperfection. Through the imperfection of power comes the evil of weakness; through the imperfection of wisdom the evil of ignorance; and why not see, and admit, that through the imperfection of created good comes evil? Through the imperfection of moral power the evil of disobedience ensues; reason is a consequence of the imperfection of the human intellect, and its conclusions are often foreign to truth."—Dr. Watson, p. 249.

Satan was created good and holy, but only finitely so; and as finite good is liable to pervert itself, **though untempted by any other being,** in the case of Satan and the angels who fell with him it did pervert itself, and he became a sinner, an adversary, the devil.

It may be objected that, according to this view, the saints in heaven will not be exempt from this source of evil, as their state will be inferior to the perfection of God.

"This would be true were we to consider them in themselves, as being there under law, and not under grace. They will then be under the power and control of the Spirit of Christ, which will exclude all liabilities to evil. For grace does not pervert itself, neither can it be perverted. They will there have a perfection in Christ, which will remove the fountain of evil connected with their creatureship in Adam, —Christ will be made to them wisdom, and righteousness, and sanctification, and redemption; and, for further confirmation, Christ says, 'I am in my Father, and ye (the saints) in me, and I in you.' Here we see that the tendency to evil we have been speaking of is forever excluded and shut out by the perfection of Christ, and his equality with the Father. The peculiar safety and exemption of the saints from all evil in heaven, as secured by Christ, in contradistinction to the danger and perversion to which all other beings are exposed, appear very plainly from the foregoing considerations."—Dr. Watson, p. 255.

It may again be objected that God, according to our theory, is the author of, and responsible for, all the evil in his own universe; and the creature man nor fallen angels are to be blamed for the condition in which they are involved. I answer:

"God created finite good, and it perverted itself, not according to the commandment of God, but contrary to it. But, continues the ob-

jector, he created good finite. Very true, for no other kind could have been created; for, as we have just seen, creation involved a finite or imperfect state of things, which, as a secondary cause, produced evil. Evil, then, emanated from the state of created things, and not from God, nor from an eternal spirit of evil. God, we admit, was the author and creator of finite good, which good perverted itself, through its innate, or inherent, liabilities to evil; and we must also admit that creation not only necessarily involved a finite state of things, but likewise a source of evil in that state."—Dr. Watson, pp. 255–6.

I close this with the following lines from Tupper, which embody in themselves more true philosophy than I ever met with in the same number of lines of poetry or prose in any human production:

"It is a deep, dark thought, and needeth to be diligently studied,
But perchance evil was essential that God should be seen of His creatures;
For where perfection is not, there lacketh possible good,
And the absence of better that might be, taketh from the praise of 'it is well,'
And creatures must be finite, and finite can not be perfect.
Therefore, though in small degree, CREATION involveth evil—
He chargeth His angels with folly, and the heavens are not clean in His sight,
For every existence in the universe hath either imperfection or Godhead:
And the light that blazeth but in ONE, must be softened with shadow for the many.
There is, then, good in evil, or none could have known his Maker,
No spiritual intellect or essence could have gazed on His high perfections,
No angels' harps could have tuned the wonders of His wisdom,
No ransomed souls have praised the glories of His mercy,
No howling fiends have shown the terrors of His justice,
But Godhead would have dwelt alone in the fearful solitude of holiness."

CHAPTER IV.

Definition of Creation — Time — In the Beginning, etc. — The Relations of the Father and Son not Eternal, therefore no "Eternal Father," nor "Eternal Son," — The Covenant of Works and Consequences of its Violation considered.

WE understand by "creation" not merely this material planet, nor the one planetary system with which we are connected, but the entire universe of God,—every thing in the heavens brought into existence by the creative fiat of the Godhead.

Time is the first offspring of creation. Before a creative act there was evidently nothing but eternity, for there was nothing by which any part of eternity could be measured, and therefore no **time.** And for the same reason the idea of distance was impossible, since all was infinite space. Creation placed in our hands the only measure we have for both **duration** and **distance,** and that measure is the relative movement of the planets and the spaces that separate **them.**

Independently of creation there certainly was not, and there could not have been an idea of relationship that implied **order** of existence. Therefore, before the birth of creation there could have been no relationship existing as that of Father and Son, for these are terms of **relationship,** and imply **order** of being, and consequently demand **time.** If this be so, then evidently the phrases "Eternal Father," and "Eternal Son," are inadmissible, since they involve a manifest contradiction. As certainly as the Creator must exist before the thing created, the begetter must exist before the begotten—Father before Son. And it is no less contradictious to say that Father and Son eternally self-existed in these relations; we may as consistently affirm that the creature and its Creator co-eternally existed.

One must have existed before the other, else creation is as eternal as the Godhead,—never had a beginning. Every effect must exist in its cause. The phrases "Eternal Son of God," "the Eternal Father," are manifestly of human coinage,—not the selection of the revealing Spirit. The only apparent exception (found in Isa. ix. 6) is confessed by the best scholars to be a mistranslation. I would render it: "And his name shall be called, **El Gibbor,** the prevailing God; **Abbi ad,** Father of the Everlasting Age; **Sar Shalom,** Prince or Giver of Blessings." The phrase "Father of the Age everlasting," if it refers to the Eternal Sabbatic Age or Dispensation which follows the Messianic, or "Father of the Ages," if it refers to all the dispensations into which time is divided, evidently means the same as Hebrews i: 2, and xi: 3, which point out the Son as the maker, originator or constitutor of the Ages, —**aioonas,**—the force of which term and its cognates will be discussed hereafter. The relationship, expressed by the terms Father and Son, originated with the conception of the Covenant of Redemption and Work of Christ, and when that work is consummated, the relationship and its practical inferiority will cease.

Creation's dawn is Revelation's beginning. "In the beginning" must indicate a point in time,—its initial point —and can not mean "from eternity," else creation is eternal. But it did not always exist, "In the beginning God created the heavens and the earth." (Gen. i: 1.) The heavens, and "heaven of heavens," and all created things they contain, were created for the purpose of manifesting his power, magnifying his attributes and promoting his own glory, since before a creative act, the Godhead—

"Dwelt alone in the fearful solitude of his own holiness."

"In the beginning was the Word." There must have been a point in time when the Second Person was not manifested or known as the Word. Before created intelligences were brought into being there was no conceivable manifestation of the Godhead by either word or deed. There needed to be none, since there were no intelligences to witness them. Creation is but the manifestation of the

Glory of his Omnipotence and Wisdom, as Redemption is of the glory of his grace and love.

Covenant of Works.

We have heretofore considered God's created intelligences, human and angelic, with all their sinlessness and holiness, as equally imperfect, because finite, and liable to reason, which is but another name of imperfect knowledge, and, consequently, to misconception and disobedience. All the intelligences of creation were constituted moral beings, and therefore were placed under law—for a sinless being could not have been placed under grace—and, because under law, amenable to its rewards and penalties. It would have been impossible for God to have irresistibly restrained them from sin and ruin without destroying their moral character, while it is the province of grace to rescue the lost and perishing, and to work within them, to will and to do of his own sovereign pleasure,—to send forth the Spirit of his Son into the hearts of those whom his grace has made sons. God did, by his own determinate council, and, for purposes of his own glory, decree to create man a moral being which necessitated the placing him under a Covenant of Works, by the keeping of which he would stand in his favor.

Now, in this Covenant, called the first, since it was the first manifested or made known after the creation of man, it was God's sovereign pleasure that the first man, Adam, should stand as the representative of all his descendants; and that in him they should stand, or in him fall, and be involved in all the terrible consequences thereof. In that covenant he was left able to stand in his pristine integrity, and enjoy the blessings of sinless obedience, and yet liable to fall. To strengthen him in his obedience, and deter him from falling, the fearful and eternal consequences of disobedience were placed before him in the form of **penalty.**

But, Adam did fall into sin, and under the curse of the Covenant, and thereby bequeathed, as a continual legacy, to all his children his own corrupt moral likeness,—affections prostituted and tastes depraved,—and involved them, with him self, under the just condemnation and wrath of violated law.

It has been asked, what would have been the case had Adam stood firm in his integrity, and honored the Covenant of Works? Evidently his descendants, to the uttermost bounds of the everlasting ages, would have shared in the blessings of his obedience. No one of his children would have inherited from him a depraved moral nature, but would have been born as sinless and pure as Adam was when created. Earth would have felt no curse, nor Eden lost its bloom. If any one of his children had violated the Covenant, such a soul would have borne its own iniquity, but could not have entailed it.

And again: It has been taught by some that the redemption that is in Christ simply restores to the condition that Adam was in before he sinned. This is not the case; for it does infinitely more. Adam, created under law, liable and prone, from the manifold imperfections that inhered in his own finite nature, to transgress it, and fall under its curse, he stood with the dread curse of the law ringing evermore in his ear, "Cursed is every one that continueth not in all things written in the law to do them," startling his soul and disturbing his peace. But the one redeemed of Christ, as we shall see in a future chapter, is graciously taken out from under law, freed forever from its claims and dominion, and placed under grace; from being a slave is more than freed; is made a **child,** an **heir** of God, and a **joint heir** with Jesus Christ, and evermore to be treated as a child.

Overwhelmed as man was foreseen to be by the ruin of the fall of his representative, the first Adam, there remained no resource or strength in him to relieve himself from the infinite consequences of sin, or any way re-instate himself in the Divine favor. He was utterly without strength. There were two insuperable obstacles in the way of his recovery:—

1. The weakness of his flesh; *i. e.*, the utterly depraved condition of his moral nature, that had no taste or desire for holiness, but for sin only.

2. He lay crushed down to death under the just penalty of infinite law, which could not be satisfied short of an infinite satisfaction, and therefore must pursue the guilty down to the uttermost depths of hell, forever and forever,

with the inflexible demand, "Pay that thou owest." If his corrupt nature should be sanctified only, the penalty of the law would destroy him; and if pardoned only, his innate depravity would unfit him for heaven.

While infinite, boundless, unfathomable and overflowing love swelled the heart of the Godhead toward his fallen creatures, yet immaculate Justice interposed an insuperable barrier, which effectually shut it off from the guilty sinner; *i. e.*, mercy could not be extended except upon terms agreeable to law and justice. Nor, indeed, was it consonant with the perfections of the Godhead for a throne of mercy to be erected upon the ruins of his exact Justice, nor in any way to be exercised in prejudice of it. God could not pardon sin without punishing it in some one, the sinner or his substitute.

Now, Justice required that the violated and dishonored law of God should be fully satisfied, and the honor thereof repaired by perfect obedience and suffering: the former such as would satisfy its **preceptive** demands, which must be a perfect obedience; and the latter its **penal** sanctions, which were infinite. Neither of these just requirements, it is evident, depraved, guilty and helpless man could meet. Bankrupt as he was of all good, or power for good, it is evident that he was utterly incompetent to enter into another covenant with his Maker; and if salvation is designed for him, it must come wholly from a source or sources, **without himself**; and the moving cause of that salvation must be purely **love and sovereign grace**; and the Covenant under which it is extended must be a Covenant of Grace, without requiring previous or subsequent moral or spiritual conditions on the part of the lost.

"Grace must contrive the way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

"Grace all the work must crown,
Through everlasting days:
It lays in heaven the topmost stone,
And well deserves the praise."

CHAPTER V.

The Covenant of Grace.

The Covenants made with Men—Types of the Covenant of Redemption—The Covenant with Adam—With Noah—With Abraham—With Phineas—With Israel at Sinai—With David.

THE Godhead, having determined to create orders of moral beings, created the heavens and the earth as the places of their abodes, as well as to be the fields for the displays of his own transcendent attributes and manifestation of his own essential glory. It was primarily for the glory of God that all things were created, and yet He beneficently designed all for the good of his creatures.

From the very fact that they were moral beings and finite, He first knew they would fall from their pristine holiness, become violators of the holy law, and sink under its curse. Yet, for all-wise and gracious purposes, He determined upon their creation as moral beings. This, certainly, He had a right to do, and could do without being open to the charge of injustice. Why He saw fit to create men and angels moral beings, when He from the beginning knew what dire results would follow to both, we can not tell, unless He determined that in the end it should work to his own greatest glory and the creation's greatest good. This I do know, it was according to His own determinate counsel and foreknowledge, and seemed good in His sight—I accept it as good.

With the determination to make man a moral being, came the counsel to provide a way for him to escape the penalty of sin and all the evils it would necessarily entail upon him, and even raise him to an infinite higher plane of being, and relationship to his Creator. This way or scheme we call the Plan

of Redemption; and since it was all of **grace**, we call it "The Covenant of Grace." Let it be here distinctly understood, that **there never was and is not but one Covenant of Grace, and that it was made before the foundations of the earth were laid.**

While there were many **gracious** covenants, as the Noachic, Abrahamic, Sinaitic, Davidic, etc., there never was but one Covenant of Grace or Redemption conceived or ratified; and in that covenant all our hopes of eternal, blessed life are wrapped up.

So imperfect and indefinite are the views of Christians generally touching the covenants made with men in the various Dispensations, and, as all have intimate or remote reference to the Work of Christ, and originated in the Covenant of Redemption, and are types of it, I propose to briefly notice them at this point.

The First Covenant and its Penalty.

The general character of this having already been considered, we notice its typical import. In this covenant Adam was made to stand as the representative of all his seed, which was only a natural seed—the entire human family. His obedience would, therefore, have been imputed to them, and the blessings rewarding it have been shared and enjoyed by all. On the other hand, his transgression and sin, in like manner, would of necessity be imputed to his descendants, and the penalty of it pass over to them all. That penalty was death.

The Penalty of Sin.

We regard it as of the first importance that one should have a clearly correct idea of the nature of the penalty God affixed to the law he gave Adam, if he wishes to understand the work of Christ in the redemptive economy, since it was this identical penalty Christ engaged to suffer, as his people's substitute and Redeemer. We find the law in these words:

"And the Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of

it; for in the day that thou eatest thereof thou shalt surely die."—Gen. ii: 16, 17.

What was the character of the death here threatened? It must have been either **physical** or **moral**—*i. e.*, spiritual. Between these the Christian world is divided.

Was it physical death?

If so, the penalty was not inflicted according to the express letter of the law. Adam certainly did not die **physically** the day he violated the law, but lived nine hundred years after his transgression.

But it is urged by some that the exact terms of the penalty were, "Dying thou shalt die," and that they mean, "Thou shalt become a dying man the day thou sinnest, and continue dying until thou art dead." The words of the law are not susceptible of this meaning, but are emphatic and correctly translated in our Bible. Nor is it true, in fact, that Adam commenced to die on that day, or that we commence to die the moment we draw our first breath—it is poetical, but not actual.

Again, if physical death is the penalty of sin, then in dying we "pay all the debt we owe" to violated law, and the work of Christ was unnecessary. But if temporal death alone was meant, the salvation which is offered us by Christ does not save us from it. The pardoned sinner dies as surely as the unpardoned, and Death, the tyrant, has reigned in undisputed mastery over all God's saints for now two hundred generations. Abel's faith in the promised Redeemer saved him not from the stroke of death or the darkness of the grave—saves none to-day.

If we needed more to convince us that the penalty of sin was not physical death, we can learn it from the fact that it was not a physical law he violated. The penalty of physical law is necessarily physical penalty, and nothing more, and inflicted upon the body only.

The penalty must have been spiritual—

1. **Because it was a spiritual law that was violated**, and the death, therefore, was **spiritual death.** Death, let it be borne in mind, does not mean **annihilation.** As applied to the animal creation, it means nothing more than

the **separation** of the soul or spirit from the body. The **material** that composed the body can and does exist without the soul or animating spirit, and the soul or spirit can exist without the body as the gem may without the casket, or the diamond without its less valuable setting. Spiritual death is the separation of the soul from God, the alienation of God from man. It is the nature of sin to do this.

"But your iniquities have separated between you and your God; and your sins have hid his face from you that He will not hear."—Isa. lix: 2.

God can not look upon sin with the least degree of allowance. While he loves and pities the transgressor, he is compelled to banish him from his presence and visit him with sore displeasure for his sin. To treat him otherwise would not be rebuking, but encouraging and rewarding sin. All woes and evils, present as well as eternal, may be embraced in this penalty, for every conceivable good and blessing is forfeited by sin, and thus God could justly add labor and sorrow and woes, and at last remit Adam and his posterity to the dust, as he did, and Paul could well say that sin brought death into this world, had his allusion been to **temporal** death.

God, by the two veils that separated the court of the people from the mercy-seat, strikingly indicated to the eyes of Israel the effect of sin upon their relationship to him—that it alienated and separated them from him, so that any approach to him was impossible without an adequate satisfaction of violated law and an atonement by a Mediator.

2. The Christian's personal experience proves this position.

Every one who has experienced the grace of pardon through Christ's work, **knows** that spiritual fellowship and communion is at once established between him and God, and new and spiritual relations established; and whereas before he was alienated from God by his wicked works, and far off, an alien and a stranger, he has been brought nigh by the blood of Christ, and enabled to rejoice with a joy full of glory.

We who were **spiritually dead** have been quickened and made alive made new spiritual creatures in Christ Jesus, and qualified to enter his kingdom.—John iii.

This is enough to settle this question forever. Christians **know** that the penalty of sin is **spiritual** death, and that pardon ever brings with it freedom from the power and penalty of the law, with life and peace.

"Was there no pain or death when there was no sin?"

It has been asserted, but not by any inspired penman, that sin

> "Brought death into the world, and all its woes;"—*Milton.*

and thousands of Christians believe that the Bible teaches this! But is it conceivable that death was unknown on earth and impossible for the many years that intervened between the creation of man and his transgression?

How did the fishes of the seas subsist, since they were created **carnivorous.**

How did the fowls of heaven, since they are all either insectivorous or carnivorous?

Did the wild beasts of the forest, one and all, eat straw like an ox, when their teeth demonstrate that they were not designed for it?

Were there no animalculæ as now in the waters of the ponds and pools where the beasts of the field and forest slaked their thirst?

Were there no insect life as now upon the grass and herbs grazed by the cattle upon a thousand hills?

Was no life of larvæ, insect or worm crushed out beneath the footsteps of man or beast?

But in obedience to the divine mandate to multiply and replenish, had there been no diminution by death, would the waters of all the seas have contained the fish that would have spawned in the first century? Would the air have contained the fowls of heaven, or could man have breathed by reason of the insects? Would the forests have contained the wild beasts, or the plains or mountain sides the cattle? Could man have lived on the earth with the myriads on myriads multiplied of poisonous reptiles and pestiferous vermin? If it is claimed that nothing obnoxious to the weal of man would have been created had he not sinned, then I allege that the earth itself

would not have been sufficient either to contain or to subsist the men or the beasts multiplied upon it.

Who that thinks will say that suffering pain and death were improbable and impossible until sin entered? Was it not rather impossible for them not to have existed unless the curse changed the entire physical structure of man and animals? Would maternity have been without pains had Eve been sinless? What then could God have meant when he said, "I will greatly **multiply thy sorrow** and thy conception," etc. Naught "greatly multiplied," even by infinitude itself, is only naught. Had our first parents remained sinless, and yet through carelessness or otherwise have violated the established physical laws, would they not have suffered the penalties of those laws as we now suffer them? Had Adam fallen or precipitated himself from a precipice upon the rocks below, would his body not have been bruised, and pain and suffering, if not death, ensued? or would the laws of gravitation have been miraculously suspended for his sake? Had Eve pierced her finger with a thorn when trimming or plucking her flowers, or cut it with a knife when preparing fruit for the table, or brought it in contact with the fire when cooking a meal, would she have suffered no pain? Their physical organizations were not immortal or spiritual, but **mortal** and under the same physical laws as ours, and susceptible of pain as ours from similar causes. The leaves of The Tree of Life in the midst of the garden, which they were allowed and commanded to eat, may have been for the immediate healing of all their wounds and diseases and the indefinite prolongation of their lives, but Adam and Eve were inherently mortal; for if immortal, they would have possessed one of the attributes of God.

The penalty then pronounced upon Adam was **spiritual death**—the separation of man from his God. This was the penalty our Redeemer had to suffer for us, with all its inconceivable horrors, and was not his soul passing under this eclipse when he cried, "My God, my God, why hast thou forsaken me?"

That the Adamic Covenant was typical of the Covenant of Redemption we are not left in doubt; for the Holy Spirit,

in many places, calls Christ "the last Adam,"—"the Second man" (1 Cor. xv: 47), not because he possessed the same common nature, for all men have that, but because, like the first man, Christ, in the new Covenant, stood for and was treated with as the representative of all "his seed," which is spiritual. The apostle therefore represents the first Adam as the head of the earthly men, and Christ the head of the heavenly men: the former being those who bore the image of the first Adam, the latter those who bear the image of Christ, the second Adam.

"And so it is written: The first man Adam was made a living soul: the last Adam was made a quickening spirit. Howbeit that [He] was not first who is spiritual, but he who was natural; and afterward He who is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv: 45–50.

Again, "As **in** Adam all die **spiritually,**" the whole human race was in Adam, and the death penalty that passed upon him passed upon all,—"Even so **in**, not those out of, Christ shall all be made alive."

It is further seen in his letter to the Romans:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's

disobedience many were made sinners, so by the obedience of One shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v: 12–21.

The Covenant with Noah.

This covenant was established with Noah as the representative of all his seed, *i. e.*, of every living creature of all flesh which was upon all the earth. It was made with Noah because of his piety; but there were no conditions required of his descendants; they received the blessing for his sake: and in this respect it was typical of the Covenant of Grace. This seems more apparent from the fact that the rainbow which appeared on the cloud after rain, was chosen and appointed as the token of the Covenant. John saw a rainbow round about the throne, which was a symbol of God's Covenant of Grace spanning the throne of his incensed justice. But its typical character is plainly declared, Isaiah liv: 9, 10:

"For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee."

As the Covenant with Noah was made upon a sacrifice, so was the Covenant of Redemption; and as the former was for all subsequent ages, and unconditional, so far as the mortal race was concerned, so was God's Covenant of Peace.

Covenant with Abraham.

This, like the Covenant made with Noah, was a gracious Covenant, and typical; still it was in no sense the Covenant of Grace or Redemption. It is held and urged by so many that this Covenant was the "Covenant of Grace" and the foundation of Christ's Church and Kingdom on the earth. I pause a moment to emphasize any position that it was in no sense the Covenant of Grace, and secured salvation from

sin or its penalty to no one who kept it. There are three very satisfactory reasons why it was not "the Covenant of Redemption," and could save no one:

1. The Covenant of Grace was not made with a finite, much less with a sinful and lost being.

Abraham, when God made his Covenant with him, was a sinful idolater in the midst of idolaters. See Gen. XII.

"And the Lord had said unto Abraham: Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee all families of the earth shall be blessed."

This was the only Covenant God ever made with Abraham, which he afterwards confirmed by the token of circumcision. It was to Abraham a gracious promise or Covenant, but it was not the Covenant of man's Redemption,—there is no provision of salvation in it; it never saved a soul or originated a church.

Strength must be laid upon one who was mighty,—an Almighty One,—for the ruin was infinite. A sinless angel, Gabriel himself, would be utterly powerless before it, and how much less equal to it one of Adam's race, when each member of it lay crushed and utterly ruined and helpless under the breach of the first Covenant, and therefore not in a condition to contract so much as for himself, much less to alleviate the wants and woes of others. Mortal, sinful man, therefore, the very purest that ever lived, was not in a condition to make a Covenant,—because morally incapacitated to undertake, or even to agree to do any thing. A Covenant demands two or more parties, and implies mutual responsibility, *i. e.*, ability to perform the engagements entered into. Man utterly lost, bankrupt of all good, of all moral strength and ability, could not have entered into Covenant with the Godhead.

This should be conceded as a reason sufficient of itself to determine this question in every mind.

"Plunged in a gulf of dark despair
We helpless sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day."

No created eye could effectually pity, no mortal arm could save. The demands of God's violated law had to be satisfied by the one who undertook for man, by the party entering into this Covenant as a representative for any part of Adam's sinful race. What could man perform on his part? Could he repair the injury he himself had done to Divine Government? If not for himself, how much less for others? Could he satisfy the infinite demands of divine justice by suffering its penalty, or honor its preceptive requirements by a perfect obedience? He could do nothing for himself, much less for others; for, in this Covenant, the party contracting with God must stand in the relation of a second Adam to those whom that Covenant is designed to benefit and save. This fallen, sinful, finite man could not do; and therefore it is not to be supposed, for one moment, that God made this Covenant with man.

2. It would have left the race for two thousand years to perish without offer or hope of salvation.

The Covenant of Grace was in no sense retrospective, but prospective only in its provisions, and if it was not made until Abraham's day, no one of Adam's race was saved before Abraham's day, this can not be questioned.

3. The Covenant of Grace was ineffectual without a vicarious sacrifice and a Priest.

In the Covenant of Circumcision there is no sacrifice for man's sin, or priestly mediator provided, and it therefore lacks all the essential features of the Covenant of Grace.

Again and conclusively,

4. The Covenant of Grace was made before man was created or the foundations of the earth were laid.

See Matt. xxv. 34, Jno. xvii. 24, Eph. i. 4, Rev. xiii. 8.

Let these two facts be remembered: 1. That the Covenant of Redemption was made before man was created, and,

therefore, 2. The contracting parties to this Covenant were of necessity, Divine.

Its Typical Character.

God chose Abraham, son of Terah, who left his native country and father's house, and departed into a far country, and sojourned all his life a pilgrim and stranger on the earth. In this Covenant Abraham stood as a representative of all his seed having his faith,—his spiritual children; for only these will inherit the promises. In all this he was an eminent type of Christ, the true Abraham, father of all the faithful, who was chosen by the Father, and, at his call, left heaven, his native country, and came down and sojourned a stranger among the accursed race of mankind, offered up himself a sacrifice unto God; and so became the true heir of the world, and received the promises for his seed, which are the spiritual children of Abraham, his illustrious Type. The essence of the Covenant made with Abraham and his spiritual children, was a resurrection from out of the dead to an immortal life, and the possession of the literal land of Canaan for a possession while time endured. So the Covenant of Redemption, made with Christ, secured for his seed a resurrection from among the dead to immortal glory; and the eternal inheritance of this earth, the anti-typical Canaan, when it shall have been redeemed from the curse of sin and purified from the trail of the Serpent. The Abrahamic Covenant was unquestionably typical. Zacharias evidently so understood it when he referred to the incarnation of Christ as the earnest of its true fulfillment. (Luke i. 68–80.)

The Covenant with Phineas.

This was the covenant of an everlasting Priesthood, and was but another type of the Covenant of Redemption which secured the real and true Priesthood unto Christ forever, as will be seen in a future chapter. Phineas stood as representative of his seed:

"And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zeal-

ous for his God, and made an atonement for the children of Israel."—Numb. xxv. 13.

In this relation he typified Christ, representing his seed in the Covenant of Grace, for it is evident that, in Christ, who made the greatest atonement not for all sinners, but for the true Israel, those who accepted him, the everlasting priesthood promised to Phineas has its full accomplishment, his spiritual seed partaking of the same in and with him. "Thou art a priest forever." (Ps. xc. 4.) So His redeemed ones, it is said, will be able to say: "And hath made us kings and priests unto God and his Father forever." Christ Jesus is our antitypical and true Phineas, and was made so in the everlasting Covenant of Redemption and adumbrated by this son of Aaron. Neither Phineas nor his seed continued forever, but our Phineas abideth always, and therefore "will be able to save to the uttermost [without change of office] all who come unto him."—Heb. vii. 25.

The Covenant with David.

As the Covenant with Abraham was to secure to him a **royal nation,** so the Covenant with David, God's chosen one, was to secure to him and his seed the **royal throne** of the kingdom forever. This was unquestionably a type of the Covenant of Grace or Redemption. In this Covenant, David, God's chosen servant, had a seed comprehended with him, and that seed was Christ—God's Chosen. The letter of that Covenant can be seen in 2 Sam. vii. 11, etc., and 1 Chron. xvii. 10, etc. Christ is pre-eminently God's Chosen One, and therefore this name was given to David. Christ is repeatedly called David:

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Hos. iii. 4, 5.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd."—Ezek. xxxiv. 23.

"And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them."—Ezek. xxxiv. 24.

The benefits of the Covenant of Redemption are called the "Sure mercies of David," *i. e.*, of Christ.

The Sinaitic Covenant.

This, like the one made with Adam, was a Covenant of Works, and like that, has been called the Edenic Covenant renewed with the children of Israel, and by which they were constituted into a nation, and under it was arranged an elaborate Ritual, and the whole was called "The Law" and was pre-eminently typical, it being the shadow of good things to come, of which the substance was Christ.[1] The children of Israel by this Covenant were not constituted into a church, but simply into a type of the real and true Christian church that was to be gathered by Christ and the Holy Spirit under the workings of the New Covenant, which is the Covenant of Redemption. Literal, fleshly Israel, was a type of Christ's true spiritual Israel, and the Jewish kingdom a type of Christ's visible kingdom, and each ordinance of the service was but a type of Christ. The lamb, the altar, the sacrifice, the priests, and the high priest, were each a type of Christ: the blood and mediation were but types of Christ's blood and mediation. For a full key to all this read carefully, Heb. xii. 18–29.

[1] The whole Jewish economy was typical of Christ and his Churches and Kingdom. The family of Abraham separated from all others by manual circumcision, typified the family of God separated from the world by spiritual circumcision. The children of the families constituted the tribes, as the true children of God his Churches, and the Kingdom was constituted of the tribes, as Christ's Kingdom is of his Churches.

CHAPTER VI.

The purpose to be accomplished by the Covenant of Redemption—The Parties to it—The Official Relations assumed.

WE can only learn God's eternal purpose from his word and works. When we see what this earth was before marked by sin, we can form an idea what God proposed it to be, which eternal purpose we can not think, was His word silent, any occurrence could frustrate. It was, as we shall hereafter see, created to be the blest abode of sinless intelligences created in his own divine likeness. We therefore conclude that the purpose of the Covenant of Redemption embraced the means by which this earth, defiled and wrecked by the effects of sin, should be restored to its primeval loveliness and beauty, to be ultimately the abode of holy intelligences. We have no intimation that any other world or order of intelligences was to be effected by this plan.

But the Adamic race was foreseen as it now is, fallen into open transgression of God's law, and involved in all the dire consequences of sin and rebellion. Eternal justice, the habitation of God's throne, could not allow mercy to be extended to the guilty. This would be to exercise one attribute at the sacrifice of another. It would be to the detriment of the divine government and the encouragement of sin. How then could God be just and the justifier of the guilty? To solve this question according to the eternal equities, was the design of the Plan of Redemption.

There were, to finite conception, two inseparable obstacles in the way of man's salvation from the effects of sin.

1. The infinite sanctions of God's violated law.

It is an inimitable principle in the divine Government, that sin must be adequately punished—"Every transgression must receive a just recompense of reward."

2. The effect of sin is **moral** defilement.

It corrupts the very foundation of his being, it effaces the likeness of God from his soul. It is death, spiritual death—separation of the soul from its God in time and eternity.

Our race was foreseen involved in this double curse of sin, and a double cure must be provided.

Who were the Parties to the Covenant of Redemption.

Since a covenant implies two or more parties, it is in place here to inquire who were the covenanting parties to the plan of Redemption?

When man was about to be created, the Godhead in council said: "Let us make man." How much more would infinite goodness and mercy have moved him to say, when he saw him sinking down into eternal woe, "Let us save man."

The covenanting parties were the three Persons of the Godhead. Although the scriptures impress us that it was one person who was moved toward our race with compassion, and gave his Son to die, and that but one person—the Son—who undertook to save, and covenanted with the first person to save man; yet we must not suppose that one person of the Godhead loved fallen man more than the others, or was more concerned for the honor of the divine Government than the others. Man was no more the creature of one person of the Trinity than of the others; and each was equally concerned, and does a specified work in saving the sinner: for, as we have seen, being infinite, their volitions, determinations, elections, and decrees, were univocal,—only as the thought of one being.

In the august act of baptism, the recipient is required to profess his salvation as the equal work of the Trinity, and, therefore, he is required to profess an equal allegiance to the Trinity.

The Titles—First, Second, and Third Persons.

It should be understood that the titles above are purely conventional, used by the consent of theologians to designate the several persons of the Trinity, and that the names Father and Son, by which these persons are revealed to us, are **relative** and official names, and therefore can not be qualified by

the adjective **eternal**; since it would imply that a son could be as old as his father, for if always a son, then never begotten! These official names originated in the Covenant of Redemption. When we predicate eternal of this, we only mean that it was made before the creation of the material universe before the foundations of the earth were laid. To explain the origin of the designations of the Trinity, let me refer to the provisions of the Covenant.

The insulted dignity, the violated rights and just claims of the Divine Government, must be becomingly represented by some party in this Covenant; and this office one of the Trinity voluntarily, and by consent of all, undertakes. From this fact, and for the purpose of designating, we speak of him as the **First** Person, and from his Covenant relations to the Second Person, receives the **official** title of **Father**. While he fills this office, he represents the dignity and claims of all the persons of the Godhead, and therefore is **officially** superior to them. In this office, he is to be regarded as an offended God,—offended with the sins of the race, and not to be approached by, or reconciled to sinful, rebellious man, without the office of a Mediator who is able to offer, in behalf of the guilty, a sufficient satisfaction to violated law, and provide for them an all-sufficient and everlasting righteousness.

He is so spoken of, because he represents in the Covenant the dignity and interests of the Godhead, and claims of the divine Government. The person whom we call the second, voluntarily covenanted to do a specific work for man's salvation, which work, we shall presently see, required obedience to the **preceptive** requirements and the suffering of the **penal** sanctions of the divine law man had violated and dishonored. The accomplishment of this work made it necessary for him to divest himself of his position and dignity and glory as coequal associate in the Godhead, and become a bond servant, to do the will of the First Person in all things, which will, we must understand, represented the will of the Godhead with respect to what was due to the Divine Government. This assumed relation constitutes the **Sonship** of the Second Person to the First, rather than to the Third, and it was in

establishing covenant relations that the Son was **prospectively conceived.**

His specific work, as we shall hereafter see, was to make propitiation for the sins of all the people, by vicariously suffering the penal sanctions of violated law for them, and becoming their Mediator, intercede for them and secure their release from its penalty and dominion..

It is not, as we can see from this, the office of our Redeemer and Advocate to pardon us, but the sole office of the One who represents the Divine Goverement—the Father, as it is also his sole office to adopt and introduce the pardoned sinner into his spiritual family. The Spirit seems to have covenanted to assume a relation of inferiority to both Father and Son, since Christ speaks of his being sent by the **joint authority** of both Father and Son. (John xiv. 16, 26.) It is the sole office work of the Spirit to quicken the dead sinner, to convince him of sin, etc., to regenerate, enlighten and sanctify him. Neither alone can save the sinner; salvation is the conjoint work of the Godhead. But let it be borne in mind that neither of the contracting parties does any thing without the consent or irrespective of the work of the other, while each does its own work, and never the covenanted work of another, yet a sovereign unity characterizes the plan.

I now consider the person and work of Christ the Second Person, who by the obligations of the covenant becomes the Son, the Christ, the Anointed of God.

The Person and Work of Christ.

It was the Second Person of the Trinity, who, as Son, covenanted with the Father and the Spirit, obligating himself to remove all the legal obstacles out of the way, so that upon principles of equity and strict justice, the grace of salvation might be offered to the lost race of Adam. We have also seen that the infinite penalty of violated law must be vicariously suffered by some one able and willing to do it before mercy could be offered to the guilty. There was no created being in the universe to do it, and had there been,

it was evident that no one or number of created beings, however elevated or sinless, could make an infinite satisfaction for sin, because, being created, they were necessarily **finite.** Had all the angelic hosts then been existing, and had offered themselves as a holocaust sacrifice to discharge the debt of one sinner, it would have been infinitely insufficient, since theirs would have been but a **finite** sacrifice.

It was when there was no eye to pity, and arm that could bring salvation, that help was found in an Almighty One, even in the associate of the Godhead.

"Sacrifice and offering thou wouldest not, but a body didst thou prepare me. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God!"—Heb. x. 5–7.

No one, surely, will claim that it was a **finite** being who said this, for no finite being had as yet been created. What was it that this Divine Being proposed to do, but vicariously to **suffer** in his own person the infinite sanctions of violated law in a **body** of sinful flesh, and in the **form** of a man: which involved his incarnation in **our** flesh, which also necessitated his being born of a woman, and taking man's place under law. It was certainly this, and all this.

There can be no question but this Second, and co-equal Person, in the Godhead did obligate himself to satisfy the Claims of Justice by vicariously suffering the full penalty of violated law **in his own personality,** and not by creating an innocent human being, and causing him to do this, as some urge. We have already seen that such an expedient, while violative of every principle of equity and justice, would have been infinitely insufficient to have satisfied the just demands of law, since no created being, however sinless or exalted, could, by finite or even infinite sufferings, have made satisfaction for sin, and brought in everlasting righteousness.

It has been confidently urged that the sufferer of Gethsemane and Calvary could not have been the Second Person in the Godhead in the form of a man, for two reasons: 1. God is unchangeable and impassible, and 2. That it is

beneath the dignity of one of the divine Persons to suffer and endure what Christ did to make an offering for sin. I answer all this briefly here.[1] The person who did, in the Covenant of Grace, offer and obligate himself to satisfy the infinite claims of violated law by suffering their infinite sanctions, was the Second Person in the Godhead, and he, better than the objector, knew whether he could suffer, and whether it was too degrading to his Divinity. I am confident the Second Person, as the Son of God, would not have engaged to suffer unless he knew that he was able to suffer. This stern fact is sufficient to answer the thousand objections of metaphysical schoolmen.

There were none but the Elohim existing to make this Covenant of Redemption, that did in itself demand an infinite vicarious sacrifice, and all the provisions of it had to be executed within themselves.

The Sonship of Christ.

The Second Person in the Godhead became the Son of the First Person in Covenant relations.

1. **Officially and prospectively,** by the acceptance of his offered work and subordinate relationship by the First Person, who had covenanted to represent the claims, honor, and dignity of the Divine Government. It was then He could say, "Thou art my Son, this day have I **begotten** thee," and thenceforward the Son could say, "My Father is greater than I."

But it must all along be borne in mind that the Second Person was only **officially** and **temporarily**, as son and servant, inferior to the First, and therefore he could say, "My Father is greater than I,"—he could also in truth say, "I and my Father are one," essentially and eternally equal. The apostle has this view of the matter:

"Who, being in form of God [having eternally possessed

[1] Answers to the current objections to the suffering of a Divine Person will be found in Appendix (A) of First Part, and the opinions of several Theologians.

all Divine perfections and glories] thought it not robbery [*i. e.*, as detracting aught from the glory of the Godhead] to be equal with God: But made himself of no reputation, and took upon him the **form of a servant,** and was made in the **likeness of men**: and being found in **fashion as a man,** humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 6–11.)

Had there been no such Covenant conceived of, no such relation would have existed or been known in the Godhead. (John x. 35, 36.)

2. He **really** and **literally** became the "Son of God" by being begotten by the power of the Highest. (Luke i. 35.)

3. He was **declared** to be the Son of God at his baptism by John in the river Jordan, and Lo! a voice from heaven saying, "This is my beloved Son in whom I am well pleased." (Matt. iii. 17.)

4. He was **demonstrated** to be the Son of God by his resurrection from the dead,—begotten from the dead. (Rom. i. 4.)

5. He was **manifested** as the Son of God by being made heir and inheritor of all things. (Heb. ii. 5.)

He is, therefore, the first begotten Son of God officially—by Covenant relations, generation, proclamation, resurrection, and possession or inheritance.

It was this "Son of God" who covenanted with the Father and the Spirit to suffer the punishment due to divine law for the sins of all his people, that the grace of salvation might be administered to them. Let this fact be noted, though he was to have "a body prepared for him,"—"in the fashion of a man and likeness of sinful flesh," and "form of a servant," nevertheless it was the Second Person in the Trinity that covenanted to suffer, and did suffer, if he fullfilled his covenanted obligations.

"Son of God"—"Son of Man."

1. The title "Son of God" was given to indicate his necessary relationship in the Godhead to the First Person, who likewise receives the title of Father to indicate his reciprocal relationship to the Second as Son, as we have seen above. Therefore, this relationship was not eternal,—any more than the name Jesus is eternal,—any more than the name Christ is eternal, but they, one and all, originated in the Covenant of Redemption. We can as truly say Jesus, the Eternal Christ, as Christ the Eternal Son, or the Eternal Father. The old martyr Servetus at the stake, when called upon to say "Christ the Eternal Son of God," exclaimed amid the flames, "O Christ, Son of the Eternal God, receive my spirit."

The name "Son of Man" was not given to indicate the humanity of the Christ, *i. e.*, the **man** Jesus, the Jew, in contradistinction from the divinity, but to indicate his relationship to man, possessed as he is of our nature, "being born of a woman." To say that because he is called "man," and "Son of Man," in the Scriptures, he was, therefore, indeed and in all respects, a perfect man, possessing a human soul as well as organism, is assuming too much. Angels, whenever they appeared, have always appeared in the form of men, and are every-where called men; but who ever claimed that they were **really** men, possessing human souls as well as bodies? The language is phenomenal—according to appearance—as we say, "the sun rises," etc.[1] And again, if "Son of Man" is used with reference to the human part of Christ, and that we must believe that this part of Christ alone suffered for our sins on the cross, because it is said he suffered in his body,—in his flesh—and that "the Son of Man must be lifted up," how must we interpret the last part of the sen-

[1] To argue that Christ was a man because he is called man, "Son of Man," is only comparable to Old Jasper, the colored preacher of Richmond, Va., who preaches a sermon on "The Sun do Move," and he proving it because the Bible says "the sun rises and the sun sets," and the sun at the command of Joshua "stood still."

tence, "that whosoever believeth on **Him** might not perish, but have everlasting life?" Will believing on the **human part** of Christ, the man Jesus, give life eternal? And "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John vi. 53.) This would indeed necessitate the literal eating of the flesh and drinking of the veritable blood of the man Jesus.

"But that ye may know that the Son of Man hath power on earth **to forgive sins.**" Can a mere **man** forgive sins? And what shall we say of this "when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of **His** glory," *i. e.*, to judge the nations. In the Covenant of Redemption, before man or angels were created, the office of Judge of the whole earth, as well as Priest, was conferred upon the Second Person in the Godhead, who in his work is revealed to us as "Son of God" and "Son of Man."

2. From what has been presented, we also see that the Person of the Son of God, being the Second Person of the Trinity, is Divine, and only relatively human. It was not God the Father nor God the Son who became incarnate, but the Second Person in the Godhead who submitted to be brought in contact with human nature, to be incarnated in our sinful flesh, to take upon Himself a body and fashioned like our own, thus become the Son of Man a brother, related to us as "elder brother," while as to his own **person,** He was absolutely Divine, and the only begotten Son of God. He who prayed out of agony and bloody sweat in Gethsemane, "Father, if it be possible, let this cup pass!" and from the cross cried, "I thirst," was the self-same person who said: "Before Abraham was, I am." The self-same **person** who, as a traveler two thousand years before, sat in the tent door with Abraham and ate with him, and blessed him, sat down wearied and worn at Jacob's well, and said to the woman of Samaria "Give me to drink." In the Immanuel, there were not **two persons** in **two natures**, but **one person,** and that absolutely Divine, acting in a Divine and human nature, God incarnated. Wherever we have two persons acting reciprocally, we find the one often addressing the other. The Father addressed

the Son at his baptism and on the Mount of Transfiguration, and the Son the Father as recorded in John xvii. 4: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And the Son always addressed the Father in his prayers, but we nowhere find the Divine Person in Christ, or the Son of God, addressing the human person, the Son of Man, nor the humanity of Christ addressing the Divinity of Christ—never, because there was no such duality.

If in Christ was a union of two complete persons, a **perfect** man, soul and body, and a Divine Person, he would have been a Dual Being; and the Divine and human **persons** could have held intercourse with each other, as the Trinity is represented to us as having often done. Christ did not take to himself a man, *i. e.*, a human being, to deify it, but "a body;" just such a physical organization, body and spirit, animal life and propensities, with all its fleshly impulses, such as Adam had before he fell, that he might glorify it, and this human nature was **impersonal.** The Eternal Godhead of Christ is the seat of his true personality: the **Logos,**—the Word, that was from the beginning, he it was that "was made **flesh,**" and constituted the **person** of Christ and personalized human nature. A recent writer has expressed it in this language:—

"In Christ there was a divine person acting in a divine and a human nature. Frequently the attributes of one nature are attributed to the person, while the person himself is called by a name plainly derived from the other nature; for example, the human attributes are predicated of Christ, while the person is called by a divine name; *e. g.*, Acts xx. 28; Rom. viii. 32; Matt. i. 23; Luke i. 31, 32; Col. i. 13, 14. Other passages predicate divine attributes of Christ, while his person is designated by a term purely human. John iii: 13, vi. 62; Rom. ix. 5; Rev. v. 12,—all these show the union of two natures in one person, and **that person divine in all cases.**"—*A. J. Frost, D. D.*

The frequent manifestations of the Second Person, the Word under the name of Jehovah—**Yaveh**—in the Dispensations of the Old Covenant evidently were, if not all typical, clear adumbrations of his incarnation in **human** flesh for the

fulfillment of the various offices, as Prophet, Priest, and King, and Consummator of the Covenant of Redemption.

1. It was **Yaveh**, the Word, who "walked in the garden in the cool of the day" and conversed familiarly with our first parents in their innocency, prefiguring his final tabernacling with the redeemed and their beholding his face when the **whole earth** shall have been made a garden of the Lord.

2. It was **Yaveh**—the One that was to come, who, in human form, under the name of Melchisedec, King of Righteousness, "a Priest of the Most High God," met Abraham as he returned from the slaughter of kings and offered him bread and wine, and blessed him and received tithes from him." Paul, if we understand him, tells us that this Melchisedec was **Christ in flesh** and **human form**, to whom the Levites paid tithes in the loins of their father Abraham, by which he proves to the Jews that the priesthood of Christ was superior to that of Aaron's.

He tells us that this Melchisedec was (1) without earthly parents—therefore not **mortal**. (2) That he had neither beginning of days nor end of life—self-existent, and therefore Divine. (3) "Made like" unto the Son of God, evidently to foreshadow or typify the office of King-priest, that the Word, as Son of God, was to fill forever. (4) That this personage abideth a priest continually. This can be predicated of none but Christ. (5) That his name was that name which is above every name,—"King of Righteousness," the name which Christ alone was to bear; the Lord our Righteousness; "King of Peace."

Paul tells us that there is, there never was, but one priest who abideth continually, that ever liveth; *i. e.*, Christ, who was made a priest forever by the oath of God.

(6) But, conclusively, he determines the matter in Heb. vii. 7, 8:

"And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth."

Now, of whom, of what priest, is it witnessed that he ever liveth? Paul tells us:

"So also Christ glorified not himself to be made a high-priest, but he that said unto him, 'Thou art my Son, to-day have I begotten thee.' As he saith also in another place, 'Thou art a priest forever after the order of Melchisedec.'"

Abraham, therefore, did pay tithes to Him who was made a priest forever by the oath of God,—the Second Person in the Trinity, who thus prefigured the office he had undertaken to fill as King and Priest,—our true Melchisedec.

3. When Abraham was ninety years old, **Yaveh**, the One who is to come, **appeared** unto him, in **human form**, and **talked** familiarly with him, and therefore had the organs of speech; and, as the Ratifier of the Covenant of Redemption, the Trustee of all the promises and blessings of which he was, by Covenant contract with the Father, made, did make that Covenant with Abraham which secured to him and his seed both temporal and spiritual blessings. As Angel of the Covenant, he evidently did here prefigure or foreshadow himself. (Heb. ix. 16, 17.)

4. At another time, the self-same **Yaveh**, the One who is to come, appeared unto Abraham, as he sat in his tent-door, on the plains of Mamre, in the form of a **man**, in company with two other men, and not only **conversed**, but **ate** with him.

Thus did Christ reveal himself to Abraham in all the offices he was engaged to fill as the Lord's Christ; and therefore he could in truth say to the Jews:

"'Your father Abraham rejoiced to see my day; and he saw it, and was glad.' Then said the Jews unto him: 'Thou art not yet fifty years old, and hast thou seen Abraham?' Jesus said unto them: 'Verily, verily, I say unto you, before Abraham was, I am.'"

5. In physical form, he wrestled the long night with Jacob at the brook Jabbok; and when the morning broke, as "Angel of the Covenant," he blessed him; and Jacob named the place Peniel; for he said: "I have seen God face to face, and my life is spared." (Gen. xxii. 30.)

6. In human form, he appeared to Manoah and his wife, and gave them the promise of a son.

7. In human form, he walked in the burning fiery furnace

with the three Jews, and delivered them; and thus foreshadowed his office as the Immanuel, Saviour, and Redeemer of his people.

It was not **human** flesh, or nature, that the Word took upon himself in these **theopanies**; for he must needs be born of a woman to have taken upon himself flesh and blood like our own. They were bodies which he created at will, and which he dismissed at his pleasure; and they seem intended to illustrate the real nature of his incarnation in our nature. The Soul, or Person, which animated those bodies was purely Divine, the Word, the Second Person in the Trinity. No one will claim that there was a **human soul** in those bodies as well as the animating Divinity, and no more was there in their Great Archetype, the Son of Man,—the Christ.

So, in the womb of the virgin, by the mysterious and joint agency of the First and the Second Persons, he took upon himself our flesh; a **body** in all respects like our own; a **body** in all respects like the bodies of Mary's other children subsequently born to her: but the **Person** of that body was Divine,—the Word. (John i. 14; Heb. x. 5.)

But to continue the direct proof.

It was the Divine **Logos**,—the "Word" that was in the beginning with God, and was God, who was in that Covenant made "the Shepherd" of his Father, to save and keep the sheep committed to him in that Covenant.

Now, it was this Divine Shepherd, this "fellow," co-equal associate of the Father, that the Sword of Infinite Justice was commanded to strike, not a mere man.

"Awake, O Sword! against my Shepherd, and against the **man** that is my **fellow**, saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered."— Zech. xiii. 7.

It was the vicarious suffering of the Person of the Infinite Redeemer that constitutes the sorrowful burden of Isaiah's memorable prophecy:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form or

comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not. [It is no more proof that Christ had a human soul because he is called a 'man' in the Sacred Scriptures, than that angels have human souls; for they are invariably called men.]

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah liii.

We can not conceive a place left for a doubt that this was a Divine Person who is the subject of this prophecy. This scene of suffering is principally referred to Calvary. Mark what he does for us:

1. We are healed of the wounds of our sin by the stripes and bruises of the **Person** who suffered on Calvary. Could a mortal do this?

2. All the punishment due our sins (and it was infinite) was laid on the sufferer of Calvary; and he bore it for us as

our substitute: and though it bore him down, for a season, under the shades of death, yet he finished it, and rose again. The finite suffering of a finite person could never, in eternal ages, make an **infinite** sacrifice, which the violated law demanded; and therefore it would be of endless duration. The Person who suffered must have been infinite, since he suffered finitely.

3. The One whose **soul** (not mere flesh) was made an offering for sin is the Justifier of the many whose iniquities he bore on the cross. Who is it that justifies us? Who can justify us—man, or God in Christ only?

4. The one who poured out his soul unto death, and bore the sins of the many, is the Glorious One, who ever liveth to make intercession for his people as their great High-priest. To whom do we pray as our Mediator and interceding High-priest? To a duplex being, half God and half man, or to a Divine Person in his robes of glorified humanity?

Was it by the travailing of a finite soul, the soul of a **man**, that we have been born children of God? And may I be permitted to ask here, if man or angel was constituted by the Godhead as "the Captain of our Salvation"? Was not, is not—for he is the same to-day and forever—our Great Captain a Divine Leader and Saviour? Certainly not a mortal.

"But we see Jesus, who was made for us a little while lower than the angels for the suffering of death, crowned with glory and honor that, by the grace of God, he should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the **Captain** of their salvation perfect through sufferings. (Heb. ii. 9, 10.)

It was not to make the **Person** of Christ perfect, but the **Captaincy**, *i. e.*, to the better prepare him for the office of Captain of our salvation that it behooved him to suffer, to be tempted as to the flesh in all things as we are.

Finally, let us look with John within the veil, and see who the Sufferer of Calvary,—the Slain One,—is acknowledged to be by all the redeemed, and by all the angels and principalities of the heavens.

"And one of the Elders saith unto me, weep not; behold the Lion of the tribe of Judah, the Root of David hath prevailed to open the book and to loose the seals thereof. And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders stood a lamb as it had been slain."[1] He took the book, and then we hear them sing a new song, saying:

"Thou art worthy to take the book, and to open the seals thereof: for **thou wast slain,** and hast redeemed us to God by **thy blood** out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and he shall reign on the earth. And the refrain is taken up by the ten thousand times ten thousands of angels, ascribing honor, and glory, and blessing to the Lamb that was slain."—Was that Being on the throne human or Divine?

[1] The reader is referred to the Appendix of this Part II. for my answer to various objections to the suffering of the Divinity in Christ, and the opinions of scholars.

CHAPTER VII.

Did Christ Undertake to Make an Atonement for all Adam's Race? — Were not some Specially Given him by the Father to save? — Will he not Save all the Father Gave him without the Loss of One? — Will he save More than his Father Gave him? — Dr. Alvah Hovey's Position Explained and Examined.

THE questions at the head of this chapter are of vital importance to the right understanding of the Covenant of Redemption and Word of God, and deserve our prayerful and unprejudiced examination.

Did Christ undertake to save **all** the lost and perishing under the curse of God's broken law, —angels and men? Universalists alone affirm that he did, and that he ultimately will save all, without the loss of one; because **all,** both angels and men, were given him by the Father.

If his atonement was limited, and to Adam's race only, did it include **all,** or only a **part,** of the human family? All denominations, with the above exception, hold and teach that only a part, and comparatively a small part, of Adam's race will be saved; and if not, then must it not be because they were not included in the Covenant of Redemption, and given to Christ to save?

It is quite impossible to bring an unprejudiced mind and a balanced reason to the examination of these questions. All Bible readers have taken position; and the verdict of the world is made up: and how difficult to reverse or modify it. They involve the sovereignty of God in the bestowment of his favors. All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken the advantage of this natural feeling, and have

for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his "determinate counsels," his electing love, or his distinguishing grace. They presumptuously and impiously assert, that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and, if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and, indeed, **all have rejected it,** to so influence the wills of some that they would seek his grace, he is guilty of **forcing** some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin or wrong had he passed by all of Adam's race? How, then, can he be charged with injustice, if he saw fit to save a portion of it?

A clear conception of the Covenant of Redemption will, like the breaking forth of the morning, dispel the difficulties, which, like mists and fog, darken and becloud so much of God's Revealed Word. The right key will easily unlock the loaded treasure-house of Revelation, and save us the crime of attempting to demolish its symmetrical structure, in hopes of reaching its "riches of knowledge."

Now, will not, must not, all **unprejudiced** Bible-read Christians agree to the following propositions?

1. That the Son undertook and will save all the Father, in the Covenant of Redemption, gave him to save.

2. Since all are not saved, as all evangelical Christians admit, we must conclude that **all were not given to the Son.**

3. That the Father, in the Covenant of Redemption, gave **some** of Adam's race to his Son to be redeemed.

In proof of these three postulates, we submit Christ's own express declarations:

"All whom the **Father gave me shall** come unto me, and he that cometh I will in nowise cast out. For I have come down from heaven not to do mine own will, but the will of him that sent me. And this is the will of him that sent

me, that of all whom **he had given** me I shall lose nothing, but raise it up at the last day."—John vi. 37–39.

"No man can come to me, except the Father which hath sent me draw him; **and I will raise him up at the last day.**"—John vi. 44.

"Of them which **thou gavest** me have I lost none."—John xviii. 9.

"As thou hast given him power over **all** flesh, that he should give eternal life to as many as **thou hast given** him."—John xvii. 2.

"I have manifested thy name unto the men which **thou gavest me** out of the world: thine they were, and **thou gavest them me;** and they have kept thy word."—John xvii. 6.

"I pray not for the world, but for **them which thou hast given me;** for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."—John xvii. 9, 10.

"Holy Father, keep through thine own name **those whom thou hast given me,** that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of **them** is lost, but the son of perdition is lost: that the Scripture might be fulfilled."—John xvii. 11, 12.

"Father, I will that **they also, whom thou hast given me,** be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 24.

In the face of these express declarations, who will deny that **some** were given to the Son to save?

Christ is pleased to allude to himself as the Shepherd of Israel, chosen by the Father,—the Good Shepherd, who layeth down his life for his sheep, *i. e.*, those the Father gave him to redeem from among men. The shepherds of Palestine, as well as those of England and Scotland in our day, have the sheep counted out to them in the spring; and for the safety of these they become personally responsible: so that in the fall, when they are returned, they are counted back; and they are compelled to pay for all they lose. The loss of a part of the flock is an implication of unfaithfulness or lack of ability on the part of the shepherd.

Christ magnifies his office of Shepherd; he is faithful and true; he is omnipotent; no one is able to pluck the least

lamb of the flock out of his hands. His sheep are those his Father gave to him in the Covenant of Redemption. All these Christ, from the beginning, knew (Jno. vi. 64); and all these will believe on him, and come to him: and those who will not believe, nor come unto him, discover from this that they are, at least, not his sheep.

"I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. . . . I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and **they shall hear my voice**; and there shall be one fold, and one shepherd. . . . . **But ye believe not, because ye are not of my sheep,** as I said unto you. **My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life**; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 11, 14, 15, 16, 26, 27, 28, 29.

If we have believed in Christ, and we certainly know it if we have,[1] we may be persuaded, without a doubt, that he is able to keep that which we have committed into his hands until that day; and we thus know, that, however unworthy, we are one of his sheep for whom he has pledged his honor and become Surety to the Father to save.

"His honor is engaged to save
The weakest of his sheep,
All whom the Heavenly Father gave
His hands will surely keep."

Then,—of this we may be confident,—all given to the Son by the Father will certainly come to him and be saved.

But whether any of those not given to the Son will be saved is a question with some, and to be hereafter noticed; but of one thing we are certain:

[1] 2 Tim. i. 12.

1. The fallen angels were not only not given, but there was no provision made in the Covenant of Redemption to save them, and therefore they are hopelessly lost.

We open His Revealed Will and read, "He took not on him the nature of angels,"— literally, "He took not hold of angels" to succor and save them, and therefore they are not saved and never will be,— nor does he say that he took hold of the seed of Adam, else all his race would be saved, but he took hold of "the seed of Abraham."[1] Here was sovereignty and discriminating love and grace. He had in one sense the **power** to save all, but he evidently could not as a moral Governor have done so, save at the sacrifice of his exact justice; and he would be justly chargeable with encouraging sin. The Governor of Tennessee has the **power** to pardon all the convicts now in the penitentiary, and every one who may be brought to it during his term of office, but should he do so the whole State would cry out against this gross injustice and disrespect of law and order. By so doing he would encourage the violation of law, and justice would be sacrificed to clemency. He can, in justice to the commonwealth, pardon only those whose freedom will not imperil the welfare of society,— if he believes the ends of law and justice are amply satisfied.

2. We must all admit that not all of Adam's race were given by the Father to the Son to be saved, else all will be saved, as the Universal Redemptionists falsely teach.

We know from our own observation that all men are not saved, for the overwhelming majority die in their sins; die disbelieving in the existence of God; die in the practice of the grossest sins; die in the act of murder; die in drunkenness; die in impenitency; die cursing and blaspheming the very name of God. If men are not saved irrespective of moral character, and our reason asserts that they are not, and should not be; if they are not saved without faith in

[1] Heb. ii. 16, 17. John viii. 21, 23, 24.

Christ as Saviour and Redeemer,—then this impenitent multitude will be forever lost: and where Christ is, they never can come.

But the Word of God expressly declares that without holiness and purity of heart no man can see God in peace,[1] and that the road that leads to eternal death is a **broad** one, and the many go in thereat.[2] Therefore all men were not given to the Son, and his redemptive work does not embrace all men in the sense of the totality of the race, but in a sense hereafter to be noticed. Surely every rational man, every **Christian,** will freely assent to the Scripturalness of these positions, however prejudiced against the absolute sovereignty of God's pre-determinations and electing grace.

Christ took hold of a special **class,** and a definite **number,** known by the Father, to succor and to save, and whom he calls the "Seed of Abraham;" "His Seed;" "His Sheep;" "The lost sheep of the house of Israel." To save none others was He specially sent into the world. "I was not sent except to the lost sheep of the house of Israel." (Matt. xv. 24.)

"The Seed of Abraham" were those who had Abraham's faith, a Spiritual Seed,—believers; they were all those whom God foresaw from the beginning would believe on his Son Jesus Christ, and come to him. But as God's foreknowledge rests upon his determinate counsel, this "Seed" is composed of all, in all ages, whom God determined to save, and those, in time, he effectually, by his Holy Spirit, and without doing violence to their wills or moral agency, draws to his Son. (John vi. 37.) God, who knew all things from the beginning, certainly as well knew these when he made the Covenant of Redemption, and gave them to his Son, as he will after the last judgment.

But this foreknowledge does not affect their moral agency or render useless the appointed means, any more than God's knowledge of the number of ears of corn the farmer will make this year, renders the proper means to make the crop

[1] Heb. x. 14. [2] Matt. vii. 13.

unnecessary. Those he foreknew he gave to his Son to save; and these Christ received, and is said to have written their very names in his Book of Life from the foundations of the world. (Rev. xix. 8.) These, given to him by the Father, whose names he has written in his Book of Life, he also, as their High-priest, bears upon his shoulders, and upon his breastplate, as Aaron did the names of the twelve tribes of Israel," whom God, in Covenant, gave his Son. Various are the designations given these in the Scriptures: "The Seed of the woman;" "the Seed of Abraham;" "the Elect of God;" "the Election;" "Israel;" "the Seed of Jacob;" "my People;" "my Sheep," when Christ is referred to as Shepherd; "Body of Christ;" "the Lamb's Wife;" "Peculiar People;" "Holy Nation." These are those Christ represents in the Covenant of Redemption; for whom he died; for whom he intercedes, and will intercede: and his atoning work will go on until the last one shall have received the blessing of his atonement; and his work will not be finished until a whole world of sinners will be saved. We do not mean until all who are now living, or who have ever lived on this earth, will be saved, but until enough have been redeemed to re-people this entire earth, when it shall have been redeemed,—a new heaven. (Rom. viii. Rev. xxii.)

The most unyielding Arminian must admit that the Omniscient Father foreknew, from the beginning, each man and woman, and therefore the entire number that would come to his Son and be saved; for "the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his;" and "known unto God are all his works [and this must be true of his plans] from the beginning of world." But those of the race the Father gave to Christ, while known to Him, are unknown to men, and Christ, as Saviour, therefore is freely offered to all to whom the gospel is preached or the Bible sent.

If all do not come to the offered Christ for salvation, it is not because God intervenes an obstacle to hinder, or an influence to prevent, any one from accepting him; but, on the other hand, he urges every possible moral motive

to induce all to accept him: and it is because **they** "will not come unto him that they might have life," that any are lost. What was true of the sinner when Christ stood before him on this earth, and preached to him, and performed his miracles, is true to-day of the impenitent: "**Ye will not** come unto me that ye might have life." It is not because God is unwilling to save the sinner who will accept of salvation through his Son, but because the sinner is unwilling; for it is his expressed will that every one of such shall be saved; and in this sense he has sworn by himself:

"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked way and live."—Isaiah xxxiii. 11.

"For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. . . . . I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 3, 4, 8.

But all men are not saved, nor do they all pray, lifting up holy hands; and therefore "will" here is not in the sense of determination, but **pleasure,** desire. If any are saved, it must be because God, in the exercise of his sovereignty, willed, *i. e.*, **determined** that some should be saved; and these he quickens from their death in trespasses and sins, and gives to them repentance and the remission of sins. The Brazen Serpent was uplifted on the pole in the very midst of the camp, and the proclamation of life for a look was made, and urged upon all; and yet doubtless thousands died within sight of it, through willful unbelief, as sinners do now, with salvation's offers in their ears, and the Cross before their eyes.

"Who gave himself a redemption for all, to be testified in due time" (1 Tim. ii. 6), should be interpreted by Christ's own words: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. xx. 28.) And when Christ said, "If I be lifted up, I will draw all men unto me" (John xii. 32), he certainly did not mean every sinner of Adam's race; for it would be notoriously untrue: but he meant all **conditions** and **races** of men, and, savingly, only all men

given him by the Father. Is not this his explanation of the phrase "all whom the Father giveth me shall come unto me"? These are the "all" for whom he gave himself a ransom, to be testified in due time. Christ certainly did not savingly die for all men, else all men will finally be saved. He did not pay the debt each sinner of the race owes to divine law, else each one will be saved; for the law can not, in justice, demand payment again of the sinner. But it must have been in a modified sense that Christ "tasted death for every man."

We are free to admit that Christ died for all, and gave himself a ransom for all men, in the sense that he removed all legal and governmental obstructions, so that, in good faith, salvation by grace could be freely offered to all; so that the only obstruction in the way of any sinner's salvation is **his own perverse will** and depraved nature, and heart of enmity against God. He knows he is perishing, and won't ask for help; dying, and sinking down, like Peter, in the waves, and won't stretch forth his hand and cry, "Save, Lord, I perish"! His ruin lies at his own door. The Christian can sing with the spirit and the understanding of it,—

"Why was I made to hear his voice,
And enter while there's room;
When thousands make the wretched choice,
And rather starve than come?

"'Twas the same love that spread the feast
That sweetly forced us in,
Else we had still refused to taste,
And perished in our sin."

It was for the "all men" given him by the Father that Christ **savingly** died; and it was for **their** justification he rose from the dead; and it was for these alone he prayed on earth, and intercedes in heaven.

It must therefore be admitted that, if the Father had given all men to his Son, in the sense he did some men, that all men would come to Christ for salvation: but all do not come,—comparatively few do come; and these would not, unless graciously drawn to Christ by the Father. (John vi. 44.)

The Arminian, we know, will plant the batteries of his rebellion against the sovereignty of God in man's salvation, as expressed in this prayer, and presumptuously charge his Creator with partiality and even sin in thus dealing with man, but he will effect no more than to discover the unsubdued rebellion of his own heart to the government of God. Why does he not charge God with partiality and sin in passing by the lost angels, and taking hold of men instead, an inferior order of beings? Why will not these Arminian professors charge God with the sin of partiality in not creating all men equal **constitutionally** and **intellectually?** Why in not offering to all nations, and all men in every nation, the same gospel advantages? God is as chargeable with sin, or blame, in the one case as in the other. We have no controversy with a sovereign God.

"What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses: 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh: 'Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.' Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Hosea: 'I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, "Ye are not my people;" there shall they be called the children of the living God.'"—Rom. ix. 14–26.

In support of the view I advanced, that there was a sense in which Christ died for others than the elect, even for all those who ultimately perish, I give a few paragraphs from an excellent work of Dr. Alvah Hovey, President of Newton Theological Seminary, Massachusetts:

'For it is plain that God purposed from the first to save certain persons of our race; that these persons were given to Christ, in a special sense, to be his flock, and that he had particularly in view their actual salvation when he laid down his life. Thus far, at least, it would seem as if there could be no question as to the sense of the Scripture.

"But this is not all. We are taught be the Word of God to say, **in the second place**, that the Atonement was meant by its Author to be a provision for the salvation of every man who would repent. In other words, it put out of the way every obstacle to universal pardon, except that of unbelief. And in this sense Christ died for all; not only was his expiatory suffering a sufficient reason for the pardon of all mankind, in case of repentance, but it was **meant** to be this. Such we suppose to be the teaching of Scripture; and that teaching must be accepted as final. But as some, whom we love in the gospel, do not find this doctrine in the Sacred Record, it may be well to look at a few passages thought to contain it.

"One of them reads thus: 'But there were false prophets also among the people, even as there will be false teachers among you, who will bring in privily destructive factions, even denying the Lord **who bought them**, bringing upon themselves swift destruction.' (2 Peter ii. 1.) This language certainly appears to teach that some of those whom Christ bought with his own blood will finally perish. But Mr. Symington believes that a different view of it is tenable. The apostle, he says, argues against them on their own principles, and shows that their conduct was heinous and dangerous in the extreme. And in so doing he only follows the example of the Saviour himself, who confuted the Pharisees, who professed to be righteous and were not, on their own acknowledged principles: 'I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.' Are we to conclude, from this, that there were any such just persons who needed no such repentance? Surely not. Very well, so far as the language of Christ is concerned. But the language of Peter is no parallel to that of Jesus; for the latter had taught expressly

that the Pharisees were **not** righteous, but, on the contrary, were self-righteous, hypocritical, oppressive, and offensive to God. No one, therefore, could for a moment suppose that he meant to call them truly righteous. But Peter has nowhere said, distinctly and repeatedly, that the non-elect were **not** bought with the blood of Christ. This makes all the difference in the world between the language of Christ and that of Peter, and destroys the force of Mr. Symington's argument from the former to the latter. We come back, then, to the obvious meaning of the apostle's testimony, and conclude that some for whom Christ shed his blood upon the cross will perish at last. And if he died for some who will perish, it may safely be inferred that he died for all. Nor can it be said that his intention was in part defeated; for his atoning death was not, strictly speaking, meant to affect the salvation of all, but to remove any obstacle existing outside of their own hearts to their salvation; and this was fully accomplished. Thus, while Christ became, by his vicarious suffering, the Saviour of all men, he became in a still more eminent sense the Saviour of them that believe.

"But the fact which is fairly implied in the words of Peter seems to be directly affirmed by the Apostle John: 'And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the whole world. (1 John ii. 1, 2.) Here the sins of believers are contrasted with those of the world; and the propitiatory death of Christ is said to have respect, not the former only, but also the latter. Moreover, as the word propitiation refers to the sacrificial death of Christ, it is distinguishable from redemption, since it does not imply an actual deliverance from wrath. For when the Jewish high-priest, on the great day of Atonement, made reconciliation for all the people, a way was opened for them to come before God with acceptance; but if they refused to do this and despised his service, his indignation still burned against them. The same is true of Christ. He was set forth as a propitiation, to exhibit the righteousness of God, in order that God might be just while justifying the believer in Jesus. And even if the word 'Advocate' has reference to believers only, the word 'propitiation' may well have a wider reference; for the apostle's thought may be thus expressed: 'My little children, I write these things to you, that ye may not sin. But I do not forget what I have just said, that no one of us has avoided every sin. Yet the Christian, who has fallen into sin, need not despair of pardon; for though, as transgressors, we can not come ourselves before a holy God, we have an advocate with him, even Jesus

Christ who is righteous, and who evermore intercedes for us. And this he can do with far greater effect than the Jewish high-priest, who entered the holy of holies with another's blood, for he comes with his own blood, an ample basis for his plea in our behalf, since it was offered by him as a suitable expiation for our sins, and indeed not for ours only, but for the sins of all mankind, our own included.' This view of the apostle's thought is favored by the word 'whole,' prefixed to 'world,'—the 'whole world,' meaning all mankind, without exception.

"Moreover, the doctrine of Paul agrees with that of Peter and John. For he speaks of the Saviour as One 'who gave himself a ransom for all, to be testified in due time' (1 Tim. ii. 6), and we infer, from the context, that he means all men, and not all the elect. For in the verse which begins the paragraph containing the words quoted by us, the apostle exhorts that prayer be made for 'all men;' an expression which we dare not restrict to all **classes** of men, that is, to the elect from all nations and orders of men, but must take in its largest sense, as signifying all mankind, without exception. Nor do we find any objection to this view in the reason which is given for such prayer, namely, that it is acceptable to God, 'who desires that **all men** should be saved and come to the knowledge ot the truth;' for, by the order of the Greek words, we know that the stress falls, not upon 'desires,' nor upon 'be saved,' but upon 'all men.' Paul asserts that we should pray for all men, not because God **greatly desires** their salvation, but because God desires that **all men** should be saved. Of course there is a difference between desire and purpose. And if any one is in doubt whether God can be truly said to desire, in any sense, the salvation of all mankind, let him ponder his words by Ezekiel: 'I have no pleasure in the death of him that dieth, saith the Lord God; but turn ye and live;' and the no less weighty exclamation of Christ: 'Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'

"Without appealing to other passages in the Sacred Record, we feel ourselves authorized to say, that the vicarious suffering of Christ was intended to be an ample basis or reason for the pardon of all mankind, should they believe in Jesus. It is such a basis, not simply because it must be so, on account of the **infinite dignity** and **worth of the Sufferer,** [the Sufferer of Calvary could not have been

a mere man, according to the belief of Dr. Hovey, for he could not predicate infinite dignity and worth of humanity—the Sufferer then was a divine being,] but also because it was the eternal desire and purpose of God to remove from every sinner's path the only obstacle to his salvation, except his own impenitence and unbelief. In so far the Atonement was designed for all men, and may be preached with absolute sincerity to them, as a full and perfect ground of acceptance, if they will believe."—"*God With Us*," pp. 171–7.

CHAPTER VIII.

The Son of God Undertook the Threefold Office of Kinsman-Redeemer, Surety, and Priest—Kinsman-Redeemer Embraced Four Things,—to Marry the Widow and Raise up Seed; to Buy back the Forfeited Possession; to Redeem the Poor Kinsman from Slavery; and to Avenge his Blood upon the Murderer.

CHRIST, in undertaking this work, took upon himself to fulfill a threefold office for his people:

1. That of Kinsman-Redeemer in the Covenant.
2. That of Surety to the Father for them.
3. That of Priest of the Covenant.

For the right understanding of Christ's work in man's salvation, it will be necessary for us to notice these briefly.

Christ the Kinsman-Redeemer.

Under the Jewish law, which was typical of the principles of that law established by the Divine Government, when one was unable to act for himself in asserting his own right, one that was near of kin to him had a right to act for him,—coming in his room and standing up in his right. Such an one was called his **Goel**,—literally, "Kinsman-Redeemer." This term is sometimes translated in our version, "a Kinsman:" "If the man have no kinsman—**Goel**—to recompense the trespass," etc. (Num. vi. 8.) "I am thy near kinsman—**Goel**:—howbeit, there is a kinsman—**Goel**—nearer than I." (Ruth xiii. 12.) Sometimes it is rendered Redeemer: "I know that my Redeemer—**Goel**—liveth," etc. (Job xix. 25.) "Their Redeemer—**Goel**—is mighty." (Prov. xxiii. 11.) "As for our Redeemer—**Goel**—the Lord of Hosts is his name" (Isa. xlvii. 4), which refers to Christ.

When one acted as **Goel**, he was said to do a kinsman's

part, *i. e.*, redeeming by right of kin. (Ruth iii. 13; iv. 6.) But he might refuse, as Ruth's kinsman-redeemer did, who resigned his right to Boaz; and, in token of it, drew off his own shoe and gave it to Boaz. (Ruth iv. 6–8.) To his ruined kinsmen of Adam's race, Christ in the Covenant of Redemption offered himself as their **Goel.**

Now, there were four things the Kinsman-Redeemer was under obligation to do for his kinsman when unable to act for himself, all of which Christ undertook, by covenant compact, to do for those given unto him as kinsmen of Adam's race:

1. **The Goel—Kinsman-Redeemer—was to marry the widow of his childless kinsman, and raise up children unto him, that his name and family be not cut off.**

This law will be found at length in Deut. xxv., and briefly stated in Matt. xxii. 24; and a beautiful illustration of it occurs in Ruth iii. 9, where Ruth delicately reminded the rich Boaz that she was his childless kinswoman.

Our nature lay widowed and destitute of the fruits of true holiness by the death of the first husband—Adam—and Christ, by his incarnation, became our Kinsman; and he consented to marry the widow, that he might render our nature fruitful in true holiness, and raise up a seed that no man can number, that should abide forever.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge [*i. e.*, a knowledge of him] shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors."—Isaiah liii. 10–12.

Paul evidently alludes to this in 1 Cor. xv. 21, 22:

"For since by man came death, by man came also the res-

urrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

All who stood in Adam die in him; so all who stand in Christ will be made alive by him. He undertook not for the whole family, but for the seed of Abraham.

2. It also devolved upon the Kinsman-Redeemer to redeem the mortgaged or sold inheritance of his poor kinsman.

The law reads thus: "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come,"—literally, "then shall come in his **Goel** [kinsman-redeemer] that is nearest unto him, and he shall redeem that which his brother sold." (Lev. xxv. 25.)

Adam, our father, sold the rich inheritance of moral purity, and of temporal and eternal blessedness, for a taste of the forbidden fruit; and we, his children, waxen still poorer by reason of our own personal transgressions, still further forfeited the inheritance; so that no one, or all together, was in the least able to redeem any part of it; but unless it was redeemed, it is evident no one of us could ever possess it. The Son of God, as Kinsman-Redeemer, freely undertook, in the Covenant, to redeem the lost inheritance, and restore it back to us; and he was the only Being in the universe who could do it: for he alone could pay the price of our forfeited inheritance.

"I, even I, am the Lord; and besides me there is no Saviour."—Isaiah xliii. 11.

3. It devolved upon the Kinsman-Redeemer to ransom his poor kinsman in bondage by paying the price of his redemption.

The law is thus recorded:—

"And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him. . . . According unto his years shall he give him again the price of his redemption."—Lev. xxv. 47, 48, 52.

We were all sold to a stranger in the loins of our first father, and brought into bondage under the curse of the law; and so we are by nature the law's bondmen, and consequently the slaves of sin and Satan, never to be released without a full ransom price,—the infinite debt we were under to the divine law. This ransom price was clearly stipulated in the Covenant of Redemption; *i. e.*, that the Kinsman-Redeemer should give himself a ransom for his poor kinsmen. The law required from us perfect obedience,—our supreme service: "Cursed is every one that continueth not in all things written in the book of the law to do them." Christ, as our Kinsman, consented to be born under the law; took on him the form of a servant, and all the claims of the law that were against us; gave his ear to be bored at the law's door-post, that we might be delivered from its bondage. Hear what he says: "Think not that I have come to destroy the law: I have not come to destroy, but to fulfill it." In due time the law demanded our life; Christ gave his own in lieu of ours. The law required infinite suffering: Christ poured out his own divine soul unto death, and paid the demand by the travailing anguish of his own soul. Never before was such a redemption-price paid. Surely the redemption of the soul is precious, and ceaseth forever; never will another price be offered; this rejected, and all provision for the redemption of the soul forever ceaseth.

But the Kinsman-Redeemer—

4. Was to avenge the blood of his slain kinsman on the slayer.

The law reads:

"The elders of his city shall send and fetch him thence, and deliver him into the hand of his avenger—**Goel**—of blood, that he may die."—Deut. xix: 12.

The whole family of Adam lay dead in trespasses and in sin. Satan was the murderer. "He had," says an old divine, "smitten them to death by an arrow shot through the eye." But there was no one who was able to perform the part of a near kinsman until the second Adam, in this, the second Covenant, volunteered to avenge their blood. The Murderer **had the power of death** (Heb. ii. 14), and **the**

sting of death is sin, and the strength of sin is the law. (1 Cor. xv. 56). The sting must be taken from death, in order that the Murderer might be disarmed and destroyed; but, as this could not be done except by removing the guilt of sin, by which sinners were bound over to death; and, as this could not be done only by satisfaing the law, which is the strength of sin,—these were the iron gates to be broken through ere the Kinsman-Redeemer, the avenger of blood, could reach the Murderer. But the mighty Redeemer undertook, by his own sufferings and death, to satisfy the law, and, by this means, to remove the strength of sin, and by this means again, to take away the sting of death; and so by his own death to destroy the Murderer, that had the power of death, and thus to avenge the blood of his slain kinsmen upon him.

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."—Heb. ii. 14, 15.

Samson was, in this respect, a striking type of Christ; for he avenged his people upon the Philistines, their oppressors, pulling down their own temple upon their heads, and dying himself, that he might effect their destruction, and his people's redemption.

Thus have I shown that the office of Kinsman-Redeemer, which Christ undertook for the kinsmen given him, involved his discharging the duties of—1. Husband; 2. The Purchaser of their lost inheritance; 3. The Redeemer of his kinsmen from bondage; and 4. The Avenger of their blood.

But—

Christ Became the Surety of the Covenant of Redemption.

A Surety is defined, "**One who undertakes for another, obliging himself, for the debts, civil or criminal, or for his performance of a deed.**"

The first questions to be here considered are—

(1) For **whom** and (2) for **what** did Christ become Surety in this Covenant?

Socinians maintain that Christ became Surety for God to sinners, that He, on condition of their obedience to his requirements, would fulfill all his promises to them. We object to this on two grounds:—

(*a*). The assumption impliedly questions the word and oath of Him who can not lie.

It is true, being finite and weak, and "slow of heart to believe all that God has promised," and they being in themselves so great and infinite, we need that with which to assure our hearts that they shall be performed for us; as Rahab requested, in addition to the promises and oaths of the spies, that she and her father's house should be saved, which were certainly assurances enough to secure it beyond peradventure, that they would give her a sure token. God recognizes this craving of our nature, has given us his word of promises, and in addition to this, confirmed it by His Solemn Oath:

"For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. vi. 16–19.

But in addition to this, He gives to each sinner the hour he believes on Christ "the earnest" of the inheritance promised; *i. e.*, the sealing of the Holy Spirit.

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 14.

The earnest money, unlike a pledge, is a part of the purchase money of that which is promised to be paid in the future, and in law is all sufficient to be required from an undoubtedly responsible party. To require, in addition to his promises, and his Oath of Confirmation, and the earnest given,

a Surety of God the Father, would be to call in question his **veracity** or **ability**, or both. Then a perfectly responsible party needs no Surety. It is not the **creditor**, but the irresponsible **debtor**, who needs to give security.

(*b*). Then this assumption of Socinians implies that it is the fallen, ruined, helpless sinner who is required to perform the conditions of the Covenant of Redemption, which certainly puts the sovereign grace of the Covenant under a total and eternal eclipse. It is not the helpless sinner, but his Kinsman-Redeemer, as we have seen, who must discharge the conditions of the Covenant for him, pay **the debt** by which his inheritance is forfeited—must pay the ransom price by which he is held a bondman in a cruel slavery—and avenge his blood upon the murderer of his soul.

1. *Christ became Surety for his ruined, bankrupt kinsman to the Father.*

In proof of this the Scriptures can not be clearer:—

"Then thou spakest in vision to thy Holy One, and saidst, I have laid help on One that is mighty; I have exalted one chosen out of the people."—Ps. lxxxix. 19.

"For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

"For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 5, 6.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13.

Says an old writer of full a century since:—

"The Covenant of Grace was made with the spiritual seed in Christ, the second Adam taking the burden for them upon himself as their Surety; and without a Surety it could not have been made with them: for they were a company of broken men, owing a thousand times more than they were all worth; and their word in a new bargain for life and salvation was

worth nothing; there could be no regard had to it in heaven. There was neither truth nor ability left them after the first Covenant was broken. Behold their character in point of truth or veracity: **'Let God be true, but every man a liar.'** (Rom. iii. 4.) **'When we were yet without strength, in due time Christ died for the ungodly.'** (Rom. v. 6.) The demands in this Covenant were high, and quite above their ability to answer; and, besides, they themselves were false and fickle. They broke their word in the first Covenant, when able to have kept it; how could they be trusted in this new bargain, when their ability was gone? So there was an absolute necessity for a Surety for them in it; and Jesus Christ became Surety for them: so the new Covenant, on which depends all their salvation, was made, and made sure. Our Lord Jesus knew very well the burden he took upon himself in his suretyship for sinners,—the characters of those whom he became Surety for, and, that he could have no relief from them; but his love to his Father's glory, and the salvation of sinners, engaged him in it, being perfectly sure to smart for it." (Prov. xi. 15.)

The question now arises—

For what did Christ become Surety?

The Sacred Scripture recognizes two sorts of suretyship; (1) for the payment of one's debt: "Be not thou one of them that strike hands, or of them that are sureties for debts" (Prov. xxii. 26); and (2) for one's performing of a deed: "Take his garment that is surety for a stranger: and take a pledge of him for a strange woman" (Prov. xxi. 16): which means for her good behavior, for he would certainly have the bond to pay.

Now Christ's suretyship was of the first class. In the Covenant of Redemption he bound himself as Surety for the debt of the seed, his poor kinsmen, whom he represented.

I. **He became Surety for the debt of punishment they owed Divine Justice,—the penalty of violated law.**

Now, the penalty of a law must be in proportion to the estimated values of that which is protected by it. But the values designed to be protected by God's law were all **infinite**,—his own character and government, as well as the happiness and welfare of all his creatures, and the penalty, therefore, must be infinite. "Cursed is every one who con-

tinueth not in all things written in the book of the law to do them." (Gal. iii. 10.)

"Who shall be **punished** with **everlasting destruction** from the presence of the Lord, and from the glory of his power."—2 Thess. i. 9.

This was the penalty in which all were involved, and which no mortal could pay though suffering under its execution through eternal ages. For the full discharge of this infinite debt Christ became Surety; and since the sinner could pay not a farthing of it, Christ took the whole upon himself and became substitute in law: and by virtue of this act he became really a debtor in law, to "restore that which he took not away." The guilt of the "seed of Abraham" was actually transferred to him, and he thus virtually became in law punishable for it to its fullest extent. Laying the hands of the priest upon the sacrifices under the law, and especially upon the head of the scape-goat, typified this:—

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."—Lev. xvi. 21.

It is also expressly stated in Isaiah liii. 6:—

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all."

And in 2 Cor. v. 21:—

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is what we understand the doctrine of imputation to be. Upon him, divine and incapable of sin, the iniquities of all who will ever be saved were laid, **imputed** to him, and he became, in law, punishable for them as though he himself had committed them. In no other way could our punishment have been inflicted upon him.

"If the law could not charge our sin on him in virtue of his own voluntary undertaking, it could have no ground in justice to inflict our punishment on him." But not only for their debt of **punishment,** but—

II. *For their debt of perfect obedience did Christ become Surety to the Father.*

The law, though broken, no more lost its right or ceased to exact the perfect obedience it first required than our law does of one who has violated it. Perfect obedience was the only condition of life it could hold out to them, and this they were utterly unable to render. Therefore the Saviour said to the lawyer, "This do, and thou shalt live."

To meet the **preceptive** demands of the law, and thus honor it for his people, is what Christ, as their Surety, undertook; and he did this by substituting himself for them, and taking their law place, suffering its peril and fulfilling all its preceptive demands for them. He thus became the righteousness of his people.

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Psalms xl. 7, 8.

"And Jesus, answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matt. iii. 15.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."—Matt. v. 17.

With respect to the person of Christ, we learn several things from his suretyship:

1. He who offered himself to the Father as Surety for those given unto him, in the Covenant of Redemption, must certainly have been a Divine Being,—the divine part of Christ,—**since the Covenant was made before man or the world was created.** If the Christ consisted of a perfect man, body and a natural, accountable soul, and the Second Person in the Trinity in mysterious union, as some hold, then we must admit that it was the Second Person in the Godhead, and not the yet to be created man, who, before the worlds were made, offered himself and was accepted as the Surety of those he engaged to save. Who can gainsay this?

2. We also learn that it must have been this Divine Surety, and not the mere man, if so be there was a perfect human being in Christ, who as Surety paid, who, by suffering satisfied the infinite demands of the law, and fulfilled all right-

eousness for the redemption of his ruined kinsman. This can not be rightfully questioned, since it was impossible for a created being, though sinless as an unfallen angel, to have met the penalty for one soul without suffering eternal ages; and how much less could one man have paid the debt for the the millions that will be saved, and that, too, in a few days of suffering! It was the **Person** of the Divine Surety who suffered the **penal** sanctions, and thus satisfied the demands of exact Justice for his people.

3. We also learn that it was the divine person of the Surety,—the divine side alone,—who could discharge the **preceptive** demands of the law for those he saves.

If it is granted by us that there was in Christ a perfect human person, soul, spirit, as well as body, still this human side of Christ could not have fulfilled all righteousness by obeying the law perfectly for others; because, as we have elsewhere shown, that human being, though sinless, owed a perfect obedience to the law for **himself**; and he, as man, certainly could perform no work of supererogation to be applied to others, who were sinners. He could only pay what he himself owed, since, a creature, he was born under law equally with any other son of Adam. It was, then, it must have been, the Deity enshrined in our flesh who paid the debt of perfect obedience to the law for us,—a debt that sinless man nor angels could pay.

Therefore as it was not by the stripes laid upon a certain Jew of Palestine, some eighteen hundred years ago, named Jesus, that we are healed, so it was not by his perfect uprightness as a mortal man that we are freed from the preceptive claims of the law upon us. He who paid our debt of **obedience** wrought out a perfect righteousness for us, as our Divine Surety, and must have been the person who suffered the **penal** sanctions of the law for us. The common theory that it was the human side of Christ alone, that, as Surety, paid our debt of obedience and of punishment, must be incorrect, since it is demonstrably opposed to known facts and the clearest teachings of God's word.

CHAPTER IX.

The Priesthood of Christ.

Engaged Himself to Become Priest in the Covenant of Redemption.—What Implied by this Office.

IN becoming Surety for his people it was necessary that he should be Priest as well, in order to discharge the obligations of the suretyship. He is said by Paul to be **"a High-priest of good things to come."**[1] A priest has been defined to be:

"A public person who deals with an offended God in the name of the guilty, for reconciliation, by sacrifice, which he offereth to God upon an altar, being thereto called of God, that he may be accepted."

A priest therefore has relation to a sacrifice, a sacrifice to an altar, and to sin.

Those whom Christ represented in the Covenant were sinners, and needed atonement,—reconciliation with God,—and as this could not be effected without a propitiative sacrifice for their sin, and a priest to present it and effectively plead it before God, therefore it was incumbent upon him to become their Priest, and provide a sacrifice.

The Aaronic priesthood was a lively type of the high-priesthood of Christ. Aaron's priestly garments, which he put on of spotless linen, pure and white, typified the **nature** of Christ's people, which he assumed, and in which he sustained their **persons** before God. As Aaron bore the names of the twelve tribes upon his shoulders, engraven upon the two onyx stones, and upon his breast-plate, engraven upon twelve jewels set thereon (Ex. xxviii. 9–12,

[1] Heb. ix. 11.

15–29), so Christ, not in their **person,** but in their **nature,** bore the **persons** of those "given to him" in his intercession and advocacy before God.

1. The **person** of our Priest must therefore be "holy, harmless, and undefiled," and not only sinless, as was Adam when first created, and as the unfallen angels now are, but more than sinless, even **incapable of sinning.** If there is the least ground to doubt about this (and there would be, if he was in the least liable to sin), then have we ground to doubt of our salvation through him, for all our hopes hang upon the eternal righteousness of our Redeemer. He is the self-same person at the right hand of God to-day, he was while an inhabitant of this earth; for he took the body he received from Mary into heaven with him. But if it be true that Christ subsisted in two **persons** as well as two natures here, the one human and the other divine, then it is evident that the former, being finite, must necessarily have been imperfect, and therefore liable to sin, as Adam was; and the one-half of Christ is to-day under law as certainly as the angels are: and he is therefore disqualified from being our perfect High-priest. For such a High-priest also was proper for us—holy, harmless, undefiled, separated from sinners, and having become more exalted than the heavens. (Heb. vii. 26.)

2. The **person** of our Priest must also be an **ever-living being,** since he must abide a Priest forever; and it is only while he lives that we may hope to live also. It is an inherent immortality that he must possess, not an existence that depends upon the will of another, as the immortality of saints and angels does. This attribute belongs alone to divinity; for of God it is written: "Who alone hath immortality;" *i. e.*, self-existence. Our Priest, therefore, is divine, and in no sense a created being. Hence he is able to save **completely** those drawing near to God through him, **always living** to make intercession for them. (Heb. vii. 25.)

3. Our Priest must be qualified to enter and remain at his own pleasure in the presence of God for us as our intercessor and advocate. But no created being has this right. The angels of God have not this right; they are but the servants of God; they go and return at his bidding.

Gabriel himself has it not. The angels who behold his face, do so at **his** pleasure, not theirs. All inferior officers, like the common soldier and civilian, are compelled to seek the face of the General of an army through the mediation of his Adjutant. To presume to thrust themselves into his presence without such mediation would subject them to a trial by court-martial, and the penalty,—death. But an officer of equal rank could enter the presence of another unheralded; for, by the rules of war, it is his right. So our Priest must be a person in all essential respects the equal of the Father, before whom he stands to intercede for us. Therefore the apostle, in specifying his qualifications, adds: "He must be exalted above the heavens;" *i. e.*, above any created being in the heavens. He, therefore, who is ascended to the right hand of God to make atonement for us, is the self-same person who descended from thence to suffer and die on the cross for us, save that he took back with him our nature purified and glorified to be the visible embodiment and vesture of his divinity forever. From this, we learn that the person of the Sufferer of Calvary was Divine.

4. But since a priest without a sacrifice is powerless for good, it was necessary for the Priest of the Everlasting Covenant to have somewhat to offer:

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."—Heb. viii. 3.

The sacrifice he offered must be of sufficient value to remove the sin of his people, and when we consider the character of the law violated we can see what this must have been. The laws of God are, like himself, infinite, and designed to protect infinite values,—the honor of his character, the justice of his throne, and the highest and eternal welfare of all his creatures in the heavens and on earth. The penalty attached to each law is therefore infinite, and the sacrifice our Priest must offer to satisfy the law's demand must be of **infinite intrinsic** value. It must not be any fictitious value arising from mere appointment, else the blood of bulls and goats would suffice, but it must consist **in the sacrifice itself.** Now we know that had the Son of God influenced all the

sinless angels to have freely offered themselves in one holocaust sacrifice for a satisfaction to divine justice, the offering could not have been accepted for two reasons: (1) They, being God's creatures, are only **finite**, and they could no more have constituted an infinite sacrifice than could the merest insect of a summer's twilight; and (2) They are all, though sinless, under law themselves, and owe their entire service to it, and can perform no work of supererogation for others. But if all sinless angels could not, how much less could one sinless man, though created for the express purpose and conjoined with the Second Person of the Godhead, do this? This sinless man, like the angels, and like Adam before he fell, must have been under law, and he, like them, owed a perfect obedience to it every moment of his existence; and though he had been willing, he could not have obeyed it for another, and much less for millions of others. That man, who we are taught composed the human part of Christ, though in heaven to-day, is as much under a covenant of works as the sinless angels are, and it would be as gross idolatry to worship him as to worship them. But that man, if he did alone suffer for our sin, as some teach, being finite, only offered a finite and imperfect sacrifice that could not have satisfied the divine law for one sin of one man, much less for the sins of millions. The sufferings of a mere man for a few hours, and his death, would have availed nothing as an adequate satisfaction to infinite Justice: and to have subjected an innocent being to unmerited punishment for the sins of others, would have been contrary to the principles of justice, as well as in direct violation of its demands upon that person for his own unbroken services. Therefore there was no created eye that could effectually pity nor arm that could save but God's Chosen One, who, not being under law, and, self-existing, had power over his own life, both to lay it down and to take it up again, and we must believe to **suffer** as well, if he saw fit, for his own glory and the salvation of others; and in offering himself a sacrifice for the sins of his people, **he must have suffered the infinite penalty of the law**, or no one of Adam's lost race could possibly be saved. This

the Son of God undertook in the Covenant of Redemption to do when he proposed to become the Priest of his people.

The first Covenant was made without a Priest, because there was no sin to remove; the parties representing and those represented being innocent. But not so in the New Covenant, since the parties represented were sinners. It must be made by sacrifice written in blood, for without the shedding of blood there could be no remission.

The Covenant made with Abraham, recorded in Gen. xv., was a striking type of the Covenant of our Redemption. In that God promised the deliverance of Abraham's seed out of the bondage of Egypt, and to give them the land of Canaan, a type of the deliverance of Christ's seed from the bondage of sin and Satan, and of securing to them the inheritance of the new earth with its new heaven, the place that Jesus has gone to prepare for his people. Awful was the solemnity of the occasion! There were taken a heifer, a she-goat, and a ram, each of them **three years old**; typifying Christ, who was about three years in his public ministry. These were divided in the midst, hacked asunder in the middle—which signified the execution of the curse of the broken first Covenant on Christ our Surety and Sacrifice. Abraham's driving away the fowls that came down upon the carcasses, indicated Christ's victory over the devil and his angels upon the cross; and finally there was a smoking furnace and a burning lamp that passed between the pieces, which signified the revenging wrath of God seizing on Christ the sacrifice, and Justice therewith satisfied.

5. But a Priest must not only be qualified, but he must also be authoritatively invested with his office. But our High Priest was not made a Priest by any law of carnal commandment, as the Levitical Priests were, but by the power of an endless life and the oath of God. "For those Priests were made without an oath; but this with an oath by Him that said unto him, The Lord swore, and will not repent, thou art a Priest forever after the order of Melchisedec."[1] (Heb. vii. 21.)

[1] Christ therefore was not baptized to induct him into his priestly office, as some teach.

He was not only the sacrifice, but he was by the oath of God made the Priest to offer it. In the **nature** and **form** of his kinsman, who had become a bond-servant, his **Divine Person** received the sword of Justice upon himself, made **it** an offering for sin; and poured **it** out unto death, and was numbered with the transgressors.

6. But no gift or sacrifice could be accounted as sanctified or acceptable unto God, unless offered upon such an **altar** as he designated. Now, the alter designated by God for the offering up of Christ was the "tree of the cross." He was to be made **a** curse for us; and it is written, "Cursed is every one that hangeth on a tree." He must suffer the death of a bond-slave; *i. e.*, crucifixion. Had he died in any other way,—in the garden, in his bloody agony, or in one of the palaces of Pilate, or stoned to death by the people—he would not have been a sin-offering.

It was the silly conceit of some old writers, which has been fallen into by not a few modern ones, that the **divinity** of Christ was the **altar** on which his humanity,—*i. e.*, his human soul and body,—was offered, and the altar sanctified, gave the requisite value, to the gift. This means, the altar gave to an otherwise imperfect and valueless gift, an infinite value; and made it acceptable to God. But the expression itself is, **vox, preterea nihil,**—sound without sense. It conveys no possible idea. Think of the absurdity, if not **blasphemy,** into which it drives the mover and indorser of such a sentence! If the altar of sin-offering under the law was indeed a type of Christ's divinity, then was that divinity far less pure than the human part of Christ; for it needed to be both cleansed and atonement made for it seven days:

"And thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."—Exodus xxix. 36, 37.

The altar can surely have no reference to the divinity of Christ. It is, then, the Sufferer of Calvary who is the ever-living Intercessor at the right-hand of God to-day,—the great High-priest of the Covenant of Redemption.

CHAPTER X.

Christ the Administrator of the Covenant.

The Conditions of the Covenant — The Promises of the Covenant — Christ made the Trustee of the Covenant without giving Bond — The Mediator of the Covenant — The Heirs and the Legacies of the Covenant.

BY the condition of the Covenant of Grace, I mean the part of the compact that must be performed, or sum paid, in consideration of which the benefits, or promises, of the Covenant are to be secured. This is what is understood by the **Federal,** or Covenant condition; which is, strictly speaking, the true and proper condition.

There is the **order** or **connection** in every Covenant whereby one thing goes before another, but is not the ground of the title; and this condition of connection is often mistaken for what properly is the original condition of the Covenant. For illustration: In the order of the Covenant of Grace, conviction of sin, the quickening influence of the Spirit must go before repentance,—repentance before a cordial acceptance of Christ by faith,—faith before justification,—justification before sanctification,—sanctification before adoption,—adoption before glorification. These processes, I call the **conditions of connection,** or order; but they are in no proper sense the **conditions of the Covenant,** because they are the very blessings secured and promised in the Covenant. Yet how often do we hear them put forward as the real **conditions** of the Covenant of Grace, and always by all Arminians. The reception of his goods by the merchant, or lands by the buyer, might as well be called the conditions of the purchase or bargain, as to say that repentance or faith, which is the receiving **act,** or regeneration is the condition of the Covenant of Grace.

If the Repentance and Faith of the subject were indeed the conditions of his personal interest in the Covenant of Grace, then could he make them the ground of his plea before the Lord for the benefits of this Covenant; but no one may do this for any work or act of his own, not even for his faith, but only and solely for what Christ has done for him, and therefore faith itself can not be properly called a condition of the Covenant of Grace, but the "all-righteousness" that Christ fulfilled. All other pleas but this one must be given up before one blessing promised in the Covenant can come to the sinner. Believing in Christ is the pleading upon this ground, but not the ground of the sinner's plea. The soul's acceptance of Christ as its Redeemer and Saviour is but its confession of his work as Kinsman-Redeemer as the ground of its salvation. If any one will insist upon making repentance, faith and baptism the conditions of the Covenant of Grace, and the ground of his plea for pardon, he must bring them forward as works of the law—**deeds done by which he has fulfilled and answered the law.** But the Holy Spirit expressly declares "by the deeds of law no flesh can be justified;" and if it were possible, then would salvation not be by grace only, and boasting would not be excluded. The fact is, all the fruits of the Spirit, every gracious motive and affection are **benefits** of the Covenant secured to, and bestowed upon, those embraced in it by the discharge of its condition by their Surety, and therefore we are forced to conclude that what He performed in our stead—the "all-righteousness" he fulfilled—must be the only condition of the Covenant of Redemption.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii. 5.

"Not of works lest any man should boast."—Eph. ii. 9.

Our good works cordially performed, are but the "**fruits meet for repentance**"—visible evidences of our union with Christ—and so justifies us before men, and thus is our faith made perfect. "If ye love me, ye **will** keep my commandments." By faith we personally consent to embrace the Covenant confidently, and **rest** in its conditions fulfilled for us

by our Surety, and being justified, receive the Spirit of adoption, whereby we cry, "Abba, Father."

"I am the door: by me if any man enter in he shall be saved, and shall go in and out, and shall find pasture."—John x. 9.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i. 12.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John ii. 16.

"Jesus saith unto them, I am the way, the truth and the life: no man cometh unto the Father but by me."—John xiv. 6.

The condition of the Covenant of Grace is what Christ undertook and performed in the form of a bond-servant, as Kinsman-Redeemer, Surety, and Priest, "fulfilling all righteousness" demanded by God's holy law for the redemption of those who accept of his offices.

Let us now briefly consider the second part of the Covenant of Redemption.

The Promissory Part.

Every Covenant has a promise, or benefits answering to the condition of the same, which the party to whom the condition is performed obligates himself to bestow for the sake of the performance of that Covenant.

In the Covenant of Grace made between God and Christ, as the representative of his spiritual seed, the **promissory** was God's part, as the conditionary was that of the Mediator.

The promises of this Covenant are of two kinds: (1) Those that refer directly to and have their effect on Christ himself; and (2) Those that affect Christ's spiritual seed, comprehended with him in the Covenant.

1. The first class were made directly to Christ; and they may be classed under three heads: 1. Promises of **assistance**; 2. Of **acceptance**; 3. Of **reward.** And these promises were based upon his undertaking the task of fulfilling all righteousness for his people, the Father promising to strengthen and help him in the arduous work: "Mine arm shall strengthen him." (Ps. lxxxix. 21.)

"Behold my servant, whom I uphold; mine Elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."—Isa. xlii. 1–4.

"For the Lord God **will help me**; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."—Isa. l. 6, 7.

When the Divine Son was so fearfully overborne in the Garden that his human nature was about to give away, with strong cries and tears he called upon the Father for assistance, that his human nature might not give away under this agony:—

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."—Heb. v. 7.

2. He had proof of his **acceptance** at his baptism:—

"And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. 17.

And again at his transfiguration:—

"While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. xvii. 5.

His resurrection from the dead was a signal proof that the Father accepted his work. He sent his angel to roll away the stone from the door of the prison-house; thus signifying that Divine Justice was satisfied, and that all claims against those Christ represented were legally removed.

3. He had the promise of a glorious **reward** set before him, for the joy of which he willingly endured the cross, despising the shame (Heb. xii. 2):—

(1.) The new and tender relationship of Son, by which he became "heir of glory":—

"He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation."—Ps. lxxxix. 27.

(2.) Exaltation to be Prime Minister of heaven, and the great Administrator of the Covenant of Redemption:—

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."—Isa. lii. 13.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."—Phil. ii. 7–10.

(3.) A numerous seed, which no man can number, even as the stars in the sky in multitude.

(4.) The inheritor of all things as primary heir:—

"Also I will make him my first-born, higher than the kings of the earth."—Ps. lxxxix. 27.

"Hath in these last days spoken unto us by his Son, whom he hath appointed **heir of all things,** by whom also he made the worlds."—Heb. i. 2.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27.

And this entire earth for his possession and kingdom:—

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; and thou shalt rule them with a rod of iron."—Ps. ii. 8.

Let us now consider the promises in and through Christ that have their effect on those he represents, denominated **"the heirs of the promises,"** and **"partakers of his promise in Christ."**

Let it be borne in mind that there were promises made to Christ's spiritual seed as well as to himself; but his interest in them was chief and **fundamental**, while theirs was only a **derived** interest through him. They were made primarily to him as their representative, and only secondarily to them as the represented, who were to receive the benefits; and therefore, as I have previously shown, the promises were all conditional to Christ, but absolutely free to his seed: as the promise of life was conditional to the first Adam, and would have

been absolutely free to all his descendants had **he** only fulfilled the condition, even had Eve failed to have observed it; since Adam, and not Eve, was made our representative in that Covenant of Works.

The first promise secured to those Christ represents in the Covenant is—

1. The promise of the Spirit of life.

As the fire that burned the incense on the golden altar was brought from the brazen altar of burnt-offerings in the court of the temple, so the Spirit who quickens dead sinners into life is procured from the Cross of Christ, which was the altar on which he "suffered without the gate."

The promise is, "**I will pour my Spirit upon thy seed.**" (Isa. xliv. 3.)

The effect of this operation of the Spirit, passively received by the sinner because dead in sin, is to quicken the dead soul into life:—

"Even when we were dead in sins, hath quickened us together with Christ."—Eph. ii. 5.

"Sinners," says an old writer, "in their natural state, lie **dead** and lifeless and moveless; they can no more believe in Christ, nor repent, than a dead man can speak or walk: but, in virtue of the promise, the Spirit of life from Christ Jesus enters into the dead soul and quickens it; so that it is no more morally dead, but alive, having new spiritual powers put into it that were lost by Adam." The heart of the dead sinner is by Christ compared to the "stony ground," the "thorn patch," and "the wayside;" and though the good seed may be sown upon it never so liberally or long, it will bear no fruit of repentance and faith. It is the office-work of the Spirit to prepare the ground—to quicken and warm and tender the dead, cold, hardened heart, and open it, so that it can attend to and receive the word of truth. Hence the prayer of David, and therefore the apostle prayed:—

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in

the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power."—Eph. i. 17–19.

The quickening, life-giving act of the Spirit is direct and **immediate**, but exerted only upon those who have heard the Gospel preached, or heard and believed its truths.

The other aspect of the promised Spirit is, to inspire **faith**, and its effect is, on the part of the quickened sinner, to enable him to accept Christ as his Priest and Sacrifice. He is so influenced as to be made willing to accept Christ: "Thy people shall be made **willing** in the day of thy power" (Ps. xxiii. 31); "they shall come;" "all that the Father giveth me shall come unto me" (John vi. 37); "the dead shall hear the voice of the Son of God, and they that hear shall live" (John v. 25).

The quickening into life is the Spirit's work upon the sinner. Apprehending, receiving and embracing of Christ is the act of him to whom the offers of salvation are made.

There are other and precious promises which I have not space to develop, viz: 2. The promise of Justification; 3. The promise of Adoption; 4. The promise of Sanctification. 5. The promise of Preservation; 6. The promise of Victory over Death, and everlasting life; and 7. The promise of Reigning with Christ on his throne.

The entire administration of the Covenant of Redemption devolved upon Christ: he was constituted **administrator** of it. This is suited to the glory of the Godhead, as well as to the case of the sinner. It is meet that he who purchased the promised benefits should have the honor of conferring them upon sinners. His administratorship involves two important offices, which I must notice:—

1. **His office as Trustee of the Covenant.**

In our law the administrator of an estate is first made the Trustee of all that pertains to it, and for this responsible trust he is required to give an adequate bond or penalty; so in this Covenant, all the inheritance of the saints, all the benefits, all the inestimable promises are committed in trust to Christ: "For it pleased the Father that in him should all fullness dwell" (Col. i. 9); and by him reserved, held

in trust, for the lawful heirs. Therefore Peter speaks of it as "an inheritance incorruptible and undefiled, and that fadeth not away, **reserved** in heaven" for us; for the present abode of the Trustee is in heaven. Adam was trustee on earth for his seed, and lost all. The idea sought to be conveyed is not that the final home of the saved is in heaven, but that the inheritance of the heirs is, beyond all peradventure of a doubt, secure, since it is reserved in heaven, as we speak of a treasure being safe when reserved or laid up in a bank: and it is further made so by the character of the Trustee.

As an estate is placed in the hands of the Administrator as Trustee to manage for the heirs during their minority, and to be preserved in good condition to them at their majority for their benefit, so this earth, with all that pertains to it, has been placed in the hands of Christ to manage and control, and in due time to **prepare for the possession and enjoyment of its lawful heirs.** It was originally given to Adam, in trust for all his descendants, but he became bankrupt and lost the estate for his children, which the second Adam, as Kinsman-Redeemer, has purchased back for the lawful heirs and reserves, holds it in trust, for them. No trust in the universe so great as this—too great for man or angel.

"Behold, he put no trust in his servants; and his angels he charged with folly."—Job iv. 19.

They are fallible, and liable to betray their trust; but not so his own Son, who alone was qualified to be an infallible administrator: and therefore "it pleased the Father that in him should all fullness dwell." (Col. i. 19.)

This trust was prerequisite to the administration of the Covenant; and when the Second Person engaged to fulfill its condition, it was accepted as sure as though it had actually been executed; and all the benefits were turned over to him as a matter of right to be dispensed by him to those he should make his legatees, according to his good pleasure:—

"The Father loveth the Son, and hath given all things into his hand."—John iii. 35.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any

man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27.

His **administration** of the Covenant commenced so soon as sin gave an occasion for it, though the **investiture** was reserved until his ascension, when, as Christ, he was exalted to the right hand of God. (Gen. iii. 8, 15; Ps. lxviii. 18; Eph. i. 20–22.)

2. **His office as the Ratifier and Mediator of the Covenant.**

That Christ was constituted the Ratifier and Mediator of the Covenant of Redemption, we learn from Heb. ix. 15, 16, 17. A literal translation will reflect the true light upon the passage and the whole subject of confirming or **ratifying** a Compact or Covenant, in the East, by the blood of a slain animal or that of the covenanter:—

"And on this account he is the Mediator of a new Covenant, so that Death having taken place for a redemption of the transgressions against the first Covenant, those having been invited, might receive the promise of the eternal inheritance. For where a Covenant exists, **the death of that which has ratified it is necessary to be produced,** because a Covenant is firm over dead victims, since it is never valid when that which ratifies it is alive."—Heb. ix. 15, 16, 17.

By the conditionary part of the Covenant there was a compensation secured to divine government for the injury inflicted upon it by sinners; and by the promissory part, Christ secured "unsearchable riches" to be conferred upon **all those willing to receive them as gracious gifts:** and, as he must needs die, he made his testament, securing beyond peradventure the "fullness of grace" which he had received for them into a **testament** in their favor:—

"After the same manner also he took the cup, when he had supped, saying, This cup is the new Covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. xi. 25.

The thoughtful reader will see that the Covenant of Grace,

or Redemption, was in no sense in the nature of a **testamentary,**[1] but a **federal** disposition; since it would have constituted the First and not the Second Person of the Godhead the Testator, and have required **his** death: because "where a testament is, there must also of necessity be the death of the **Testator.**" (Heb. ix. 16.) But, as I have shown, Christ, by performing the conditions of that Covenant, actually received, as Trustee, all the benefits of it to confer upon the heirs of its promises; and it became necessary for **him** to administer it in their behalf, and that, too, without conditions, properly so called—since they were utterly bankrupt of all power or ability to perform—but as a matter of free grace: and to give force to his behests, and secure the benfiets therein to the heirs, it was necessary for **him** to die.

A proper understanding of these facts will, it seems to me, enable every one who can think to understand the proper title of our Holy Scriptures—the Old and New Covenants, as well as the various Covenants or bequests therein contained, which are so variously and imperfectly understood.

It is quite generally understood that the Old Testament is Christ's first will, which, having served its purpose, has been made **null** by his last and New Testament, so that no one has any more concern with the Old, but with the New only. Now, if this be so, not a bequest or substantial promise of the Old Testament was enjoyed by the legatees, **and never will be**; and why, then, was it ever made? This supposition charges folly upon God. Consider for a moment. The curse pronounced upon the Serpent was a precious legacy of hope to our first parents, for it was a **prophecy** of the ultimate deliverance of the world they had lost through sin to their descendants and the destruction of the works and empire of Satan by the promised "Seed." That has not been fulfilled. Nor have the special bequests made to Noah, to Abraham, to Eleazar, or to David been fulfilled.

[1] It would be well for the Bible reader to divest his mind of the idea of testament connected with the Bible. In every case substitute Covenant. It is Old Covenant and New Covenant.

And that the fathers did not receive the promises Paul declares. Read Hebrews xi., and notice the statement:[1] —

"And these all, having obtained a good report through faith, received not the promise."—Heb. xi. 39.

If the supposition be true, then is it true that all who died before the New Testament was made, from Abel downward, must have inevitably perished.

The important fact so generally overlooked is, that the Redemptive Covenant is substantially but one, while it is presented in a twofold aspect in respect to the different circumstances of its investment—the Old, as administered to the wants of one nation before the death of the Ratifier; and the New, as a more careful development of the same, fitted for all times and for all nations to the end of "the Ages."

The former may be defined a declaration of Christ's Covenants concerning blessings pertaining to the fathers, confirmed by slain sacrifices, typical of the death of the Ratifier, which were to endure until the "fullness of time"—his manifestation to Israel and sacrificial death. This was the old form of the one Covenant. What we call the New Testament is but the new form of the same Covenant, in Christ's blood, setting forth the benefits he has to bestow, confirmed by his own death, and to continue in this form for evermore.

The first or old form was made of force (1) By the fact of God's preconfirmation (Gal. iii. 17); and (2) Since Christ died typically in every sacrifice for sin, and in this respect "He was the Lamb slain from the foundation of the world." Therefore it is said, "Neither the first Covenant was instituted [entered upon, used] without blood" (Heb. ix. 18); and though this was the blood of beasts; yet according to the apostle it was reckoned the blood or death of that which ratified, since they were sacrificed in lieu of Him until his own death which he had Covenanted. Had he never fulfilled his Covenant and ratified his Covenant by his death, then all the benefits and promises both under its old form and new

[1] A strong, if not a conclusive, argument that this earth redeemed will be the home and heaven of the Redeemed.

would have been without force, and all would have been lost.

With this understanding of the Covenant of Redemption, the mists, that overhang the Old Testament Covenants with so many, at once lift up and pass away.

The Covenant made with Abraham was in no sense "the Covenant of Grace," though containing gracious promises; for to suppose so, as I have previously shown, would be to involve fatal objections: 1. The death of God, the First Person in the Trinity, instead of Christ; and 2. The impossible fact that the Covenant of Redemption was made with sinful man, an irresponsible party, and therefore in time, and not "before the foundation of the world," and no one could have been saved by it, not Abraham himself.

The Covenants were simply promises made to Abraham and the fathers by Christ, under the title of Jehovah, or **Yaveh, as Ratifier and Trustee of the one Covenant of Redemption.**

3. **His office as Executor or Trustee of the Covenant.**

With men, the Trustee or Executor of a trust, dying, some one who survives him must see that his will is executed. But it was not possible for Christ to be holden of death (Acts ii. 24.), and living again, no one was so well qualified as he to execute his own Testament.

It is for this reason that all blessings we can hope to receive of the Father must come through Christ, who hath in his own hand the conferring of all grace on sinners and all glory on saints. We may therefore ask nothing of the Father except in the name of Christ, and to do so, as is often done in organizations where the faith of Unitarians and Jews, who reject Christ, is respected, is to insult God by the practical denial of the mediation of his Son, and they who do so can reasonably hope to receive only his condemnation. I know of no greater sin against both the Father and the Son than for mortal man to attempt to come into God's presence by prayer or praise and fail or refuse to use the name of Christ—to ask or to offer any thing except in his name.

Hence we also see that if sinners would receive any saving benefit of Christ's Testament, they must come to him as its Executor for it, and the promise is, "Whosoever cometh I will in nowise cast out," and the sin of mankind is that "they will not come unto Him that they might have life" (John v. 10); and it has been forcibly said, "the whole life of believers must be a coming to him (1 Peter ii. 4)—that is, a living by faith in him, whereby they may be daily receiving the rich legacies of his grace according to their exigencies."

No Penalty in the Covenant of Grace.

The need of a penalty of a Covenant, or a bond of an Executor, arises not from the nature of the Covenant, but the parties to it. They are necessary when fallible men are the parties to secure the performance of the condition on the one side, and the promise on the other. But, in this Covenant, both parties contracting being infallible and unchangeable, there was no need of a penalty. The Father and the Son trusted each other. Upon the credit of the Son, the Father received all the Old Testament saints into Paradise before the price of their redemption was paid; and, upon the credit of the Father, the Son, more than eighteen hundred years ago, paid the redemption-price of all those the Father gave him, while uncounted multitudes of them are not, and will not for ages yet to come, be born into the world. It is because of the responsible and infallible character of the Executor that no bond is required for the faithful performance of his obligations.

The Heirs of the Covenant.

Not being omniscient, I can not tell who will be the heirs of the Covenant. I learn from God's Revelation, that the blessings of the Covenant are freely offered to all who will receive them in the frame of mind stipulated by the Trustee, *i. e.*, with "broken hearts and contrite spirits." I know that he has put nothing in the way of any child of Adam coming unto him and receiving them; but I do know that he has removed every legal obstacle to the sinner's coming:

the sinner's own uuwillingness is the only thing that prevents his coming to Christ and receiving life. I know that every member of the family and household of faith are heirs. I believe that the whole tenor of God's word establishes the fact that all infants, whether of Jew or Gentile, Christian or Heathen, dying in infancy, not having "sinned after the similitude of Adam's transgression," have been made special recipients by the grace of the Christ; and this without rite or ceremony, priestly or parental. To say that any ordinance is needed by them, and necessary to their certain salvation, is to consign all infants, from the days of Abel, **save an exceedingly small fraction**, to hopeless ruin. Where sin abounded through Adam's sin—and it did attaint the infancy of the race—grace much more abounds through the righteousness of Christ; and grace, therefore, must compensate, in every infant that dies, the native injury it received from the first Adam. David's infant was saved; and, if his, therefore all infants, but by redeeming blood and the sanctification of the Holy Spirit only.

I have attempted to present these most profound and difficult subjects in plain and simple language and illustrations, for the benefit of the masses of the people to whose uncultivated minds our elaborate theological works on these subjects could scarcely be comprehended, even had they the time to read them. My fervent prayer is, that what I have thus presented may be blessed to all lovers of His Word.

APPENDIX.

A

THE PRINCIPAL OBJECTIONS TO THE SUFFERING OF THE DIVINITY OF CHRIST NOTICED.

This, at present, is not a practical, but a metaphysical question. All Christians believe that their Saviour is a divine being: and a **Suffering** Saviour is preached in every pulpit of earth, in which the divinity of the Son of God is recognized, sung in all Christian songs, and prayed in all Christian prayers, and presented to every penitent sinner as his only hope of salvation. Not a lisp to the contrary is heard from the lips of any save Socinians and the few among our scholars who have been entangled in the web of metaphysical sophistries woven by the schoolmen and dialecticians of the Romish Apostasy in the later centuries.

To prevent the spread of this late doctrine, the non-Suffering of Christ, the whole Christ, so dishonoring to the Saviour and destructive of Christianity, since it removes its very foundation, the Atonement,—I notice here the principal arguments (?) urged against the possibility and necessity of the Suffering of Christ in making satisfaction for the sins of his people.

First Objection.

"God is Impassible, and therefore it is impossible for either Person in the Godhead to suffer."

This is a pure assumption, without proof, and, from the very nature of the case, not possible to be proved independently of the express teachings of God's Word. It is not claimed that the Scriptures directly and explicitly teach the impassibility of the Godhead, but that reason does so teach.

God is a perfect Being, they say, and no perfect being is capable of suffering, since suffering implies imperfection.

This is a second assumption without proof, and not susceptible of proof, and if so, it would prove too much; for, to my mind, an impassible being is manifestly an imperfect

being, and not an object of worship, lacking, as he would, the most essential attributes of a God of infinite perfections. Impassibility is to be incapable of sensation. An impassible being, therefore, is not only incapable of the sensation of pain or suffering, but of love and pity, of tenderness and compassion, of sympathy as well as of grief. Take these qualities away from God, and what have we left to excite our admiration and love? A marble God—a stone mountain. We have robbed God of the most noble qualities of a sentient being; **we have annihilated the God of the Bible.** The God of Revelation is a God who can be pleased and displeased, can love and hate, can pity and be grieved, can exercise forbearance and compassion, even more than an earthly parent can sympathize and show mercy. This is the Fatherly side of our God.

Second Objection.

"God is Immutable and Unchangeable, always perfectly blissful and happy, and therefore no One of the Persons in the Godhead ever experienced the least unblissfulness or uneasiness during the Incarnation of Christ."

This is a verbal fallacy. The Scriptures do teach the immutability and unchangeableness of God, but these terms, as used by the Holy Spirit, have no reference to God's **mobility** or emotional nature, but with reference to his essential attributes, that all his acts are in strict accord with them.

If divinity can not change relations or place, then the Second Person in the Godhead never became the Son of God; nor did he ever become incarnate and a habitant of this earth for 33 years; never came from Galilee to the Jordan to be baptized; was never crucified; never descended into Hades; never ascended on high, and will never return to this earth to reign with his saints. If the Son of God did become incarnate and live on this earth, he is incarnate still, and living on this earth.

The doctrine of God's unchangeableness, as taught in his Word, is that his infinite perfections are unchangeable; but their manifestations necessitate mutation of **emotion** and mutation of **action**; yet there is no change in the character or purposes of the unchanging God. He is always **just,** always **merciful,** always **omniscient,** always **omnipotent;** consequently there can be no change in his **character** and **purpose.** To deny him either mutation of emotion or mutation of action would be to deny him the exercise of his attributes, and therefore to deny him his proper divinity! These two

dogmas, reduced to their last analysis, annihilate the God of the Bible from the Universe as effectually as they do the divinity from the Plan of Redemption, through the atonement of a Divine Christ.

Third Objection.

"A Divine Person being immaterial and immutable in his nature—a pure Spirit—can not suffer."

This, we suppose, is regarded as one of the strongest arguments in disproof of the doctrine of a suffering Saviour, since it couples the immateriality with the immutability of God.

The argument, stated in logical form, stands thus:

That which is immaterial and immutable in its nature is not capable of suffering.

The Second Person in the Trinity is immaterial and immutable in his nature.

Therefore, the Second Person in the Godhead did not, because he could not, suffer.

The major premise (the first) is a false assumption, because it antagonizes the express teachings of God's Word and our own consciousness. No one will deny that the unembodied angels in heaven or the devil and his angels are immaterial or pure spirits, who understand the term—that is, "incorporeal," "not constituted of matter." Nor is it presumed that any one will deny that the former are susceptible of emotions of joy, or the latter of suffering. The soul of Lazarus experienced the sensations of joy and blessedness amid the associations of Paradise and in the bosom of Abraham, while Dives did declare that his soul was tormented in that flame—not of literal fire, but with the anguish of remorseful memories, more torturing to the soul than literal flames to the body. These certainly were pure spirits.

Our individual **consciousness** rejects the **dictum** as false. We have had distress of spirit when our bodies were in healthful conditions, far more distressing and unendurable than any painful sensations ever felt through physical means. We were conscious that this was spiritual suffering, in no way connected with matter. And who of us that have passed from death unto life have not had spiritual "joys unspeakable and full of glory"?

The Holy Spirit is divine and a **pure spirit**, and the Scriptures teach us positively that he can be **grieved** by us; that he can be **resisted** by sinners, and that Jesus—Immanuel—not only wept in sympathy with the sisters of Bethany, but in sincerest grief over Jerusalem, in view of the terrible punishment it was bringing down upon itself and its

children by its rejection of himself. There are no figures of speech in either of these narratives. They teach us that God the immaterial can suffer in the person of both the divine Son and the Holy Spirit.

Immutability —"the impossibility of change—not subject to variations." This term, when applied to soul or spirit, must mean, not that its **activities** are always the same in **kind** and **degree,** but its **nature** is always the same. When the term is applied to Divinity it denotes that there can be no change or inconstancy in his character or government, and has no reference to his **volitional** or **emotional** nature. The loose sense of the term immutability that obtains so generally, which considers every **activity** or **emotion** as implying mutability, can not be recognized in the domain of correct thinking. The Holy Spirit strives with men, and he ceases to strive—is the Spirit, therefore, mutable?

The correct statement of the syllogism would, therefore, be:

That which is immaterial and immutable in its nature can suffer.

The Second Person in the Godhead, as the Son, is immaterial and immutable in his nature.

Therefore, the Second Person in the Godhead can suffer.

It is only the immaterial, the Spirit, that can suffer; matter alone is impassible, incapable of sensation, whether of joy or grief, pain or pleasure. Our bodies without our souls are mere **cadavers;** insensible to the scalpel of the anatomist. Pure spirit alone can suffer. The danger that lurks beneath this argument to Christianity can be seen from the logical conclusions that we irresistibly draw from it.

1. **It contains the very essence of Materialism**—a most abhorrent and soul-destroying doctrine.

By direct implication it teaches that **sensation** is only in connection with matter, since, if immaterial, beings are not susceptible of emotions—if not of pain, then not of pleasure. How natural to conclude, "Therefore, sensation is the result of organized, animated matter—of our physical organizations."

2. The reasoning is in support of **Annihilationism**—a doctrine as abhorrent to human reason as to God's Word.

To affirm that pure spirits—incorporeal entities—are impassible, not susceptible of sensations, emotions of joy or grief, pain or pleasure, is equivalent to affirming of them **a negational being,** for who can conceive of rational existence without sensations—emotions? We believe this argument is the sheet anchor of the delusion.

3. The argument—fallacy it is—establishes the doctrine of **Universalism.**

If incorporeal beings can not suffer, then it follows that the devil and his angels, and the wicked from the days of Cain until now, have not as yet suffered a sensation of remorse or pain. And how is God to visit his wrath upon these and all those adjudged to the second death after the final assize? No one believes they will be incorporate—clothed in material bodies of flesh and bone and blood as we have.

4. But it equally denies a heaven to the righteous if immaterial beings, as the glorified saints will be, are impassible —not susceptible of emotions—for if not of grief, then certainly not of joy.

FOURTH OBJECTION.

"*The Sufferer was God and was man, and yet it was not God that suffered, but He who is God suffered in his human nature.*"

This is a virtual denial of the Atonement of Christ founded upon his suffering the infinite penalty of God's violated law for his people, since it substitutes the sufferings of a finite being—**man**—in place of Christ's. The language of the objection clearly implies that a human **person** suffered all that the Scriptures say that Christ suffered; for the objector must know that the mere fleshly body of Christ could not suffer any more than the cadaver upon the dissecting-table; it is the spirit, soul animating it, which in man we call person, that suffers all the injuries inflicted upon the flesh.

If it was not the **divine** person of Christ that suffered, then there were two distinct persons in Christ, the one human and the other divine, and the human alone suffered. But to assert that there were two **persons** in the Christ, is a bald absurdity, only equaled by the absurdity and profanity of the assertion that one finite **human** being in a few hours suffered all the penalty due to the sins of all the millions that have been or will be saved. Apportion the length of time he suffered for each—less than the thousandth part of a second! Singular enough, the very language of the objection surrenders the point denied. It says: "He who is God suffered." That is enough. God suffered in the human nature he assumed, and this is the identical doctrine I advocate.

FIFTH OBJECTION.

"*What is predicated of one part is, in the Bible, predicated of the whole, and we may predicate of the whole what affects only one part.*"

This is specious and misleading. It is charging the inspiring Spirit with stating what is not true. The Holy Spirit states

that Christ suffered, because the **whole**, and not a part and the most insignificant part of Christ suffered. It was the divine person of Christ who, suffered in his own person—soul, if you will—which he poured out unto death, as well as all he suffered by and through his union with the body of flesh, in which he appeared. **The whole of Christ suffered,** or **Christ did not suffer.**

Sixth Objection.

"God can not die. If God in Christ died, then was the Universe three days without a God."

The Churches of Christ have nevertheless sung for a century or more this song:

> "Well might the sun in darkness hide,
> And shut his glories in,
> **When God the Mighty Savior died**
> For man the creature's sin."

This all the ministers of Christ have preached and sung and prayed from the day of Pentecost until this day. The objector deceives by a mere verbal fallacy, "die," using it in the sense of annihilation or cessation of being, which is never its meaning, but simply **separation** of the life principle from the material body it animated. When we die, there is only a separation of soul and body. The body exists, but in a different form, and we ourselves exist as disembodied spirits. Christ consisted of the Second Person in the Godhead and the human body in which he was incarnated. This Divine Person existed before he became in the fashion and form of a man, and he also existed after he left that fleshly body on the cross and in Joseph's tomb, and he accomplished a great work for his people. He visited Paradise with the converted thief, and there proclaimed the glad news that he had finished one part of his work, viz., had satisfied the infinite demands of violated law for them, and among these saints there were those who had been converted by the preaching of Noah, at one time disobedient, but not to the last.

As our Redeemer, he conquered the principalities and powers of darkness, and made a show of them openly; robbed Death of his sting, and took from his palsied hand the keys of his dark dominion, and on the third morning took up and animated the body he had left and glorified it, and in it, as our Aaron in his beautiful robes, he stands before the mercy-seat on high, as our Great High Priest and Advocate, making intercessions for us.

Seventh Objection.

"*That the Divinity had left the Man Jesus alone to suffer and to die on the cross, is evident from the cry of the deserted humanity, 'My God, my God, why hast thou forsaken me?' God could not forsake God—himself.*"

That God the Father could forsake, separate himself for a season from God the Son, we **know** to be a fact, because the Son engaged in the Covenant of Redemption to suffer the separation of his Father's favor from him, which is **spiritual death**, the **very penalty of sin** which he agreed to bear and suffer in order to redeem his people. If he did not suffer what we understand to be **spiritual death**—the forsaking of his Father in the "hour and article" of his suffering—then he did not suffer the penalty of sin, and the world is lost.

But that the divinity had not at this time deserted the body of flesh it had animated, we hear this same person cry with a **loud voice** just before his death, "It is finished;" and no mortal can imagine any meaning for this in the lips of a dying **man.** If it meant that in his sufferings and death the claims of the infinite divine law were satisfied, it could not be true. If it meant that all the types of the ceremonial law found their fulfillment in **his** suffering and death, it could not have been true of a mortal; but when spoken by a Divine Being, it was gloriously true.

But no man took his life from him—he was not killed, put to death by mortal hands—he did what no created being in heaven or earth could do. When he knew justice was satisfied, a complete satisfaction made by him, "he yielded up his spirit," he laid down his own life, and this, beyond all cavil, proves that he who did this was indeed Divine, was the One who poured out his soul unto death, who made his soul—the sufferings of his soul—an offering for sin.

It is urged that Christ, as to his humanity, was in all respects a man like ourselves, sin excepted, possessed a human soul, and this human being was created for the purpose of suffering for the sins of God's people.

But those who urge this, claim that he was born immaculate, created sinless and for the purpose of suffering for the sins of others, and millions of others!

If this was the fact, then he was as unlike fallen man as a sinless angel is, having no motive in common with fallen man. This, of itself, is a sufficient answer without referring, as I have elsewhere, to an act of injustice on the part of the God-

head that all the intelligences of heaven and earth might justly protest against in thunder-tones forever, viz., creating an innocent being, in nowise related to man, and compelling him alone to suffer the punishment due to countless millions of guilty beings! This is simply monstrous. God's divine Son voluntarily offered to suffer for all who would to the end of time accept his proffered mediation, and no one can complain of any injustice in the plan, but all are struck with surprise at the wondrous pity and condescension of so gracious a Redeemer.

I might continue this exposition of objections did space permit, but I stop here. Admitting the inexplicable objections and mysteries connected with the doctrine of a **suffering** Saviour, and that the manifold **theophanies** of the Old Covenant typified, illustrated, the appearance of that self-same Person in our fleshly organism, that in it he might be touched with the feelings of our fleshly infirmities, all the motions of our flesh—there are, to say the least, manifold and more insuperable difficulties and vital objections to the theory that God created a man, and after inspiring him to act and speak as divine, compelled him to suffer for the guilty, and even deserted him in the hour his extreme of agony and despair.

B

THIS article was written for my paper, as its opening sentence indicates, in answer to a correspondent, and is inserted here at the request of friends, to be preserved.

THE SUFFERER OF CALVARY IS MY SAVIOUR.

"The perusal of an article in *The Baptist* of the 25th ult. over the letters 'M. B.' drew this exclamation from our heart. We have allowed the widest latitude to this discussion, but this article is Socinian to its core, and had we been at home, would have applied a remedy with the poison. It denies the essential divinity of the Sufferer of Calvary. It robs the cross of its Divine Christ. It dethrones the Slain Lamb from the midst of the throne, and fills the vacant seat with a MAN for the homage of the redeemed and the adoration of angels! Can Socinians do more? They have never dared,

in their blasphemous denials of Christ, to do this. In the face of every leaf of the Bible, in contradiction of prophets, of evangelists and apostles, and of Jesus Christ himself, they deny that He was Divine—God in the flesh—because, to their **reason,** it would be incompatible with the character of the Divinity to be so humiliated, degraded, as to become a servant of man—of Joseph and Mary, and contradictious to assert that one co-equal person in the Godhead became the servant of another person in the Godhead—that is, God the servant of himself, and impossible for Divinity to suffer dishonor or pain, as they are frank to confess he must have done had the suffering Christ been Divine. They affirm, therefore, that it was only a human being of whom Isaiah's lips, touched with hallowed fire, spake when he described him as 'the man of sorrows and acquainted with grief;' as the one 'who bore our griefs and carried our sorrows;' as one 'wounded for our transgressions and bruised for our iniquities;' the one 'upon whom was laid the chastisement of our peace, and with whose stripes we were healed;' the one 'upon whom was laid the iniquity of us all;' the one 'whom it pleased the Lord to bruise, to put to **grief, to make** HIS SOUL an offering for sin'—for our sin; that it was only a man, like one of us, who was to "see the **travail of his soul** and be satisfied"—that is, from the travailing birth-pangs of whose soul a spiritual seed should be born to everlasting days; that he was only a man who should justify the many whose iniquities he bore by knowing him; that it was a **man** unto whom the Lord would divide the greater portion and with the strong one, Satan, because he poured out his soul unto death, and was numbered with transgressors; that it was a man who is now making intercession as an Eternal High Priest for transgressors!

"What less than this do Baptists say who affirm with M. B. and J. P. B. that it is incompatible with Divinity to stoop to the degradation of a **servant**—even a servant of man—and declare that it is impossible for a Divine personage, as the Son of God, to suffer grief, to give his **soul** an offering for the sins of others, to pour out his soul unto death. Impossible for Divinity to suffer, even if he should wish and determine to do so! Who told them so? Not prophets, evangelists, apostles; not Father, Son or Holy Spirit; no voice from heaven, but a voice from the cells of Romish monks and theological schoolmen! "Of whom spake the prophet this—of himself or some other man?" If of man, as M. B. affirms, then it follows with irresistible conclusion that the one whose soul travailed in indescribable agony and grief on the cross, suffering the chastisement due our iniquities,

and was there numbered with transgressors and had his grave with the rich, was the one who justified us, and was the one who has entered heaven to intercede for us; for the prophet predicates all of One and the same Being. If it was a man alone who suffered and died, then it was a man alone who bore our iniquities in his own body on the tree; a man that was made an offering for our sins; a man who justifies us by his knowledge—that is, by knowing him—a man!—and it is a man, a creature man, who is our Great High Priest in heaven, by whose intercessions we are atoned! If this is not blasphemy, what can be? We know not. We must be permitted to open our mouth and speak unto these brethren, Jesus, **Jesus.** We affirm, that he of whom the prophet spake was not 'of himself or of any other **man,**' but of Jesus, the Divine Christ, the Son of the living God; the Shepherd of Israel; the One that hung on the cross; the One treated by the Father that day as a sinner, because he condescended in mercy to take the sinner's place, and be made a curse for him; the One whose soul the Father made an offering for sin; the One whom the sword of Divine Justice was awakened against and bidden to **smite,** was One in nature, and essence, and Divinity, the equal of the Everlasting Father. He who denies this denies both the Father and the Son. Satan confessed it with trembling. Will poor, sinful man, puffed up with the conceits of a vain and deceitful philosophy and false reasoning pride, deny it? Hear the Father speak: 'Awake, O sword, against **my Fellow,** [companion] against the **Man that is my equal.** Smite the **Shepherd,** and the sheep shall be scattered.' Hear the Son, when in servant form: 'I am the Good Shepherd; my Father is the Husbandman.' 'I lay down my life for the sheep.' For it is written, 'I will smite the Shepherd, and the sheep of the flock shall be scattered.' To this end He came into this world as a Good Shepherd, to seek and to save his lost sheep, even to the sacrifice of his own life—of wanderings, searchings, of sorrows and griefs—and to lay it down in the agonies of death. He must be manifested to the world to do this, and the garment of our flesh was prepared for him in the womb of the virgin. In no other way could he satisfy the demands of the law under whose power and dominion they were justly held. Beastly sacrifices and bloody offerings could not satisfy the demands of infinite law; nothing but an infinite sacrifice, which a creature sacrifice was not, whether of men or angels. Nor could Divine appointment invest a valueless sacrifice with infinite merit or great infinite value, or the blood of a bull or of the veriest **insect** would have been sufficient. This the Divine

Son declared to the Father: 'Sacrifices [bestial] and offerings Thou wouldst not. Lo! I come to do Thy will; a body hast Thou prepared **me.**' It was the self-existing, eternal, Divine Son who was the consciousness, the person, who spake this, and he declared that it was **a body, and only a body**—human flesh and blood, not a creature soul, not a '**man** hast thou prepared **me,**' to whom I may adjoin my presence, and sustain by my power, speak through and succor, until he comes to the hour of suffering as a sacrifice for sin, and then forsake him to bear alone the sins of the world, and mock Thee and deceive the world with a mere **creature sacrifice.** 'No; I, even I, thine own Son, come, and do Thou make my own Divine soul an offering for sin. Let the sword of inflexible justice, charged and ablaze with infinite wrath, descend into my soul, and let its vindictive fires, that will inevitably consume the sinner, be quenched in my own blood. Let the heavens be veiled in blackness; let no light of sun or faintest star lighten my darkness—no angel servant strengthen me; and, O Father, if it **must** be so, hide, hide even Thy **face** from me, and forsake me. Heed not my cry, if out of that deep hell I call upon Thee. Take not the cup of unmixed wrath away, though I implore Thee, till I have drained it to the dregs. Whatever anguish, and fierce travailing pangs, and rending throes of my Divine soul it may cost, let me suffer, the **Just** for the unjust, that I may bring them unto Thee.'

"What love! what condescension! what humiliation! what degradation! what suffering! what a salvation wrought out for the guilty by a suffering Saviour!

> "'Oh, for such love, let rocks and hills
> Their lasting silence break,
> And all harmonious human tongues
> The Saviour's praises speak.
> Angels, assist our mortal tongues,
> Strike all your harps of gold,
> But when you reach your highest notes
> His love can ne'er be told.'

"That Sufferer, human or Divine, is our Saviour. It was in that Sufferer we trusted when a poor, guilty, ruined sinner. We sought the Cross for a Deliverer. We believed the Sufferer Divine—the very Son of God—and we committed the saving and the keeping of our soul into His hands as into the hands of a faithful Creator. He gave us joy and peace in believing, and we have, from that time, hoped, because we believe Him a Divine Christ. Should we be introduced into heaven to-day, amid its glories and its songs, we should first inquire for the **Sufferer** of Calvary; and, be He angel or

man, at His feet we should lay our crown, and to His praise would sweep our harp and wave our palm forever. The One that suffered for us is He who saves; and He is entitled to our supreme praise and worship—be he only a man.

"Paul tells us the purpose of this humiliation and **degradation** of the Divine Son of God: 'But we see Jesus, who was made a little lower than the angels, FOR THE SUFFERINGS OF DEATH, crowned with **glory and honor**; that He, by the grace [favor] of God, might TASTE DEATH for every man.' Was not this self-same Jesus once infinitely above the angels? When? Before he voluntarily degraded himself by clothing his Divinity—Godhead—in our flesh, emptying himself of the honor and glory He had with the Father before the world was. The Holy Spirit gives us the reason why the Son, a Divine personality, condescended to accept, animate and occupy for a season the **body** that God prepared for Him. 'For it became Him for whom are all things and by whom are all things, in bringing many sons to glory to make the Captain of their salvation perfect THROUGH SUFFERINGS.' He, God's Son, could not become the Captain of our salvation except through the **sufferings**, even the sufferings of death. He must taste death, and it was impossible for Him to do this without taking upon himself a mortal body. Who is the Captain of our salvation? An angel? A Jew born in Bethlehem? A DEAD MAN? Socinians say so, and M. B. says so, if he was only a **human** being who tasted death for us, for it WAS THE CAPTAIN OF OUR SALVATION AND NONE OTHER WHO WAS MADE PERFECT THROUGH SUFFERINGS. The Calvary Sufferer was our Suffering Saviour. If our Saviour is Divine, then did divinity suffer. He that is the Alpha and Omega, the first and the last, is the One who was dead, but is alive again and liveth for evermore, and as the Lamb once slain, but now in the midst of the throne to receive the alleluias of the blood-washed millions of earth, forever and forever. To deny that this once slain, suffering Lamb, this Alpha that was once dead, is a Divine Being, even the very Son of God, who was once in the bosom of the Father, is to be a Socinian—IS TO DENY THE SON. To trust in any other being for salvation than in this self-same **suffering Lamb** of God, IS TO BE LOST. For before Him, seated in the midst of the throne, co-equal with the Father, the adoring multitudes of the redeemed that no man can number, of all nations, and kindreds, and peoples, and tongues, sing the new song, saying:

"'Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and

nation; and hast made us unto our God kings and priests, and we shall reign on the earth.'

"And the angelic host, whose number is ten thousand times ten thousand and thousands of thousands, will catch fresh inspiration from the redeemed, and swell the mighty anthem of praise to the once Heaven-forsaken **Sufferer of Calvary,**

"'Saying with a loud voice, Worthy is the **Lamb** that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'

"And, as though this was not enough to establish the Divinity of the illustrious Sufferer—of the Lamb that still bore the marks of slaughter, the wounds of death—

"'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the **Lamb** forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever.'

"What mortal or immortal can add by argument an atom to this overflowing, swelling, ocean-proof of the essential Divinity of the Cross-bearer? Would the denial of the Archangel diminish aught from it? Suppose, on the outermost confines of heaven, a company of hooded monks, and papal schoolmen of earth's dark ages, dialecticians, metaphysicians and doctors of modern divinity should presume to lift their puny voices, as they do here, and protest that that adored Saviour, still bearing the scars of nails and spear, **never suffered,** never shed a drop of blood—that the Divine Son of God never suffered—for THEY KNOW that it is impossible for Divinity to suffer—and that the redeemed, the angelic and cherubic host of heaven and earth are deceived, and 'have yet to learn the first principles of the Christian doctrine of God's nature and attributes,' would not the hum of such voices be lost in that swelling acclaim of praise, like the buzz of insects in a thunder-crash? The alleluiahs of the universe, when He who was mocked in Pilate's court and pierced on Calvary is crowned in the midst of the throne, the Saviour of earth's redeemed millions, will overwhelm and drown in eternal silence the united voice of the world of darkness.

"Blessed, and blessed only, is he who can **now** say,

"THE SUFFERER OF CALVARY IS MY SAVIOUR!"

C

Opinions of Ministers.

I could fill a large space with the opinions of the best thinkers of our nation in support of my position, that **Christ,** the whole person of Christ, suffered for our sins, were it necessary, but it is not. It is preached from all our pulpits, prayed in all our prayers, and sung in all our songs,—presented to every penitent sinner as the only hope of his salvation. Only those who have accepted without question the theory wrought out by the monkish schoolmen—viz., the impassibility of the Deity—stumble and fall upon the vital doctrine of a suffering Saviour, to reject which is to reject the Plan of Salvation.

We append a few brief opinions:

Rev. A. J. Frost, D. D., Sacramento, Cal.:

"But we read that he, who, being in the form of God, thought it not robbery to be equal with God, etc., became obedient unto death, even the death of the cross. The same **he,** the same person who was in the form of God and equal with God, hung on the cross, and cried, 'My God, my God.' No other person hung on the cross but the Divine Person, the Second Person in the adorable Godhead. The Second Person, in human nature and with human lips, uttered this cry. It was the same person who, a little before, had said, 'Father, glorify thou **me** with the glory **I** had with thee before the world was.'"

Rev. I. L. Burrows, D. D., Norfolk, Va., in sermon on "The Curse and the Cross":

"As none but God can denounce such a curse, so none but God can deliver from it. To effect deliverance **God** incarnate **endured** the cross. By the cross he redeems us. A cross is raised on Calvary, and upon it hangs, between two thieves, the Son of God. Heaven mourns in blackness. A veil is drawn over the face of the sun. It is **no pitying man, no angel, who bears your curse** and **suffers** for your sins. It is the mighty God, emptied of his glory incarnate in humanity, who, in awful conflict with the powers of darkness, struggles and agonizes for your redemption, pays the price of your salvation. **He who denounced the Curse, hangs upon the Cross to remove it.**"

Prest. Z. C. Graves, LL.D., Winchester, Tenn.:

"I understand the Christ to be the Second Person in the Trinity, incarnated, united to our humanity. 'The Word was made flesh.' The divinity without the humanity is not the Christ, neither the humanity without the divinity.

"What is predicable of a logical whole—**Christ**—is predicable of all its parts. Unless **Christ** suffered, Christianity is a fable; and unless the divine part of Christ suffered, Christ did not suffer."

Dr. Shedd, in his Treatise on the Atonement:

"The mercy of God consists in **substituting himself incarnate for his creature, for purposes of atonement.** Analyzed to its ultimate elements, God's pity for the soul of man is God's satisfying his own eternal attribute of Justice for it. It does not consist in outraging his own law, and the guilt-smitten conscience itself, by simply snatching the criminal away from his retributions, in the exercise of an unprincipled and an unbridled almightiness, or in substituting a partial [as a finite sufferer would be] for a complete atonement; but **in enduring the full and entire penal infliction by which both are satisfied.**"

It is evident that none but an Infinite Being could have endured the entire penalty of man's sin, and thus have satisfied the claims of Justice; and the Atonement, without a perfect satisfaction, would be a mockery and a cheat.

Rev. Joseph Cook, D. D., Lecturer:

"It was the Infinite Law-maker who took the place of the guilty law-breaker and suffered in his own person the penalty of his own laws."

Rev. Wm. R. Williams, D. D., New York City:

"But there is a glad and a bright side when faith looks away from MAN to man's Maker and Helper. The Gospel presents a Saviour of infinite sufficiency, and competency, and worthiness. The blood of his cross has a perpetuity of influence, outspreading itself from the past to the yet future eternity, and, like its Divine Shedder, from everlasting to everlasting."—"Lectures," p. 347.

Not to a suffering, **dying man** can a sinner look for salvation, but to man's Maker; and not to the blood of man's cross, but that of the Divine Shedder will he find cleansing from all sins.

J. M. Wood, Associate Editor of "Christian Index," Ga.:

"It has been my opinion for many years that our Saviour suffered for the sins of his people, in his **entire being,** human and divine, just as he was, and as the Scriptures represent him."

J. B. Moody, Editor "Baptist Gleaner":

"Righteous judgment demanded infinite suffering—hence an infinite sufferer. 'The suffering of Christ,' the death of the Son of God, refer to a divine person." (1 Cor. xi. 26.)

J. N. Hall, Editor "Baptist Gleaner":

"Both the divine and human natures of Christ suffered in the sacrifice of Calvary."

I could continue like sentiments through pages, but sentiments of a number of prominent ministers, uttered in the Massachusetts State Ministerial Conference two years since, must suffice.

Dr. A. H. Granger read an essay on the question, "Did Christ suffer in his divine nature," and argued the negative from the assumed impassibility of divinity, when the following opinions were expressed:

Dr. E. H. Johnson affirmed that God could not become incarnate without the sufferings of divinity.

Dr. A. N. Arnold: "I would call in question the assumption that passibility would be an imperfection in divinity. It appears to me that the contrary would be true. If God is incapable of suffering, I would not wish to be like him in that respect."

Rev. Dr. E. Priddy: "I can not believe in a marble God, —a God incapable of emotion. But capability of emotion involves capability of suffering."

Dr. M. H. Bixby: "I can not conceive of the suffering of Christ without supposing the suffering of the whole person of Christ, divine as well as human."

Dr. J. T. Smith, and about one half of the Conference. expressed the same views with Dr. Bixby.

Dr. B. O. True: "I am a firm believer in the **kenosis,** as applied to the incarnation of the Son of God—'emptying himself' (Phil. ii. 7, *Greek*),—as solving more difficulties than any other view. The Son of God voluntarily put himself under limitations, and so made it possible for him to suffer in his whole person."

I could fill many pages with similar opinions,—but these must suffice to show that the doctrine of a suffering Saviour is not a novelty or a heresy, although the opposite doctrine is both.

Rev. J. B. SEARCY, Editor "Arkansas Evangel":

"The satisfaction demanded by the violated law of God was infinite. The sufferings of Christ in human nature alone and for a limited period would have been a finite, and therefore an inadequate, sacrifice, because both the sufferer and the period of suffering were finite. Therefore, if satisfaction was made, Christ in his **divine person** must have suffered."

THE SUFFERER OF CALVARY DIVINE.

Alas! and did my Saviour bleed?
And did my Sovereign die?
Would He devote that sacred Head
For such a worm as I?
Was it for crimes that I had done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree!

Well might the sun in darkness hide,
And shut his glories in,
When Christ the Mighty Maker died
For man, the creature's sin.
Thus might I hide my blushing face
When His dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes to tears.
But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself to Thee;
'T is all that I can do.

PART II.

THE DISPENSATIONS

FROM

The Peopling of this Earth

UNTIL

THE FIRST ADVENT OF CHRIST:

THE ADAMIC, ANTEDILUVIAN, PATRIARCHAL AND JEWISH.

"My determination with myself is to follow neither men nor their opinions, but God and his word."—*Justin Martyr.*

CHAPTER I.

The Work of Christ Consummated in the World's Great Week of Seven Dispensations.

Aioon—Its Proper Definition and Usus Loquendi in the New Testament—Heb. i. 2, and xi. 3, and other Passages Explained—Seven the Sacred Number.

THERE is perhaps no one word more generally mistranslated in our English version of the Scriptures than the Greek term αιων (**aioon**). So far as I have examined, the same thing is true of the version by the American Bible Union. It is translated there thirty-five times, **world**, which it never means; seventy-five times, **ever** and **evermore**, which it never means; and **twice** only, out of one hundred and five instances, by **age**, which it always means.

It is passing strange that the translators of our present version should have ever translated **aioon, world**, and much more so to have so translated it thirty-five times; and that too, when, in many places, it renders the passage senseless,—teaches manifestly false doctrine, or involves a contradiction.

It is of the first importance to this subject, that the proper signification of this term be understood. I refer to two standard lexicons for the literal signification of **aioon**; for it is of the first importance to the student of prophecy, and no less so of the Scriptures, to understand the classical and scriptural meaning of this term, when used in its primary sense; and it, like every other term, must always be used in its primary signification, unless the context calls for a secondary or metaphorical one.

Definition of Aioon.

Hedericus, an old standard author.—"**Aioon.** 1. Age; dispensation."

LIDDELL & SCOTT.—"**Aioon.** 1. A space of time; a period of time; an era; an age; period of a dispensation. Latin **œvum.** **Eis tous aioonas toon aioonoon.** Into all the ages of the ages; forever and forever. **Toon aioona.** The ages, *i. e.*, forever. **Eis apanta ton aioona.** Into or through all the ages—forever. **Aioonios**, adjective. Lasting; time unlimited; eternal."

We see from this that **aioon** is never used for γη (**gee**), the physical earth,—land; nor for κοσμος (**kosmos**) world—the constituted order of things upon it: as "the fashion of this world [**kosmos**] passeth away;" but always with reference to **time,** and marks a specific **period, space** or **era** of time.

This understanding of the term will cast a great deal of light upon many passages of Scripture which its false translation altogether darkens. By consulting the New Testament, as we have intimated, we find wherever it stands alone, uninfluenced by other words, it should, in every instance, be translated **age**—never **world,** or **earth,** or eternity. We will also see that by so translating, its ambiguity is removed from many passages, which are perverted by translating it world. Take, for example, one which troubles so many, and the one Catholics so successfully force into the support of purgatory—and I believe the only plausible one they bring prominently forward in its support. In this passage Christ says, speaking of the sin against the Holy Spirit:

"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come."

This certainly implies that some sins will be forgiven in "the world to come," but not this, and so Catholics nail to this as the strong support of purgatory. But translated correctly—"**age,**" or "**dispensation**"—and all is clear; for in the "**age** to come," the Millennial Dispensation, as we design to show, some sins, and indeed all kinds of sins, will be forgiven, except this sin; and so purgatory, by a correct translation of this one word, loses its strongest support

Apostolic succession, infallibility, and other fatal errors, like barnacles to an Eastern ship-keel, attach themselves to the present translation of the apostolic commission, especially to the closing promise: "Lo, I am with you to the end of the **world.**" The advocates of apostolic succession claim that as Christ promised to be with the apostles unto the end of the **world,** therefore he must have intended and did so teach that there was to be a **succession of apostles** "unto the end of the world," and therefore all bishops are these apostles. And the Pope, since he is not only a successor of the apostles, but the chief and head of them all, claims that this promise centers and exhausts itself upon **him,** and therefore he must be acknowledged infallible. For example in a late article in a Catholic paper:

"Now all that Christ gave to Peter for the good of his church belongs also to his successors. Peter could not live to the end of the world, but remains only with the church through authority transmitted to his successors."

Even some Baptist ministers stoutly claim that it must refer to all Christ's true ministers, to the end of he world, and therefore they are, as were the apostles, **embassadors** of Christ, and preach under this apostolic commission; and, by virtue of this fact, they feel themselves authorized, irrespective of church control, to go forth and preach what they themselves regard as the Gospel, and baptize whomsoever **they** may deem qualified, and wheresoever they may fall in with them, and constitute such disciples into Christian churches, when and where they please to do so; and having so constituted them, administer the Lord's supper to them. They thus virtually take both ordinances into their own hands, and administer them independent of any church. But if this Commission is in force to-day it belongs to twelve men alone, thirteen at most, and these men would, to all intents and purposes, be embassadors or apostles, and could show the signs of apostles, *i. e.*, confer the Holy Spirit by the imposition of hands, and thus ena ble men to speak with tongues, drink poison without harm, receive the bite of deadly serpents with impunity, as the apostles themselves could, by the exercise of faith—for these

signs were only to and did only follow those of the apostles who believed.

But translate **aioon** as it should be, **age or dispensation,** and all the fog lifts itself and rolls away, and these spurious and dangerous claims fall to the ground, as fig leaves nipped by an untimely frost.

That Age, or Jewish Dispensation, closed with the destruction of the temple and city, and the denationalization of the Jews, which, not more than one of the apostles survived, and he as a prisoner. With the death of the last apostle, the commission expired by virtue of its own limitation, it having been given to twelve men during their lives; but no authority was conferred upon them to delegate **their** commissions to any other twelve men, and therefore no living man, Catholic, Protestant, or Baptist, preaches under that commission to-day.

Take another instance where the sense is destroyed by translating it "world." Paul, when writing to the church at Corinth, seven or eight years before the close of that Age, said that certain things were "written for their admonition upon whom the ends of the world are come." It is **tele toon aionoon,** "the end of the ages"— dispensations — "has come." The closing end of the Jewish and the beginning of the Gospel or Gentile lapped over upon them; but not the **end** of this **world** by two thousand years, as we ourselves see; nor can we say, for it is not true, that "the ends of the **world**" have come upon us two thousand years this side of the apostles, but we can say, truly, the end of the ages, meaning **five** dispensations, have well-nigh come upon us.

Another like instance can be seen in Heb. ix. 26: "But now once in the end of the **world** hath he appeared to put away sin by the sacrifice of himself." This was written nearly two thousand years ago, and if it is claimed to mean the present constituted order of things on the earth the "end of the world" is not yet, and will not be for more than a thousand years to come; and if it is claimed to mean the **material earth**, it will never end, for "the earth abideth forever." But Christ did appear at the end of the Jewish Age, or Dis-

pensation, to prepare for the introduction of a new and still more glorious age, the Gospel Age in which we live.

There are very many other passages clouded, when not **totally obscured,** by the mistranslation of this one word, a few of which I will notice here, but more fully explain in treating of the Scriptures that refer to the closing of this present age.

In the one parable of the Tares and Wheat, Matt. xiii. 22–49, **aioon** is mistranslated "**world**" **four** times. "The harvest is the end of the world;" so shall it be in the "end of the world," twice, when the world is never to end; since "it abideth forever." Nor was it true of the close of the age in which it was spoken; but it is to be fulfilled at the close of the Gospel [**aioon**] Age, when the righteous shall be separated from the wicked, as will be fully shown in its place.

Then, in other places, it is made to teach that the righteous are to finally inhabit another world than this, as in Luke xviii. 29, 30:

"And he said unto them: 'Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'"

And twice in Luke xx. 34, 35:

"And Jesus, answering, said unto them: 'The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.'"

Now, there is not the least intimation in the Bible that any one will have the least chance of obtaining a home or inheritance in, or habitation upon any other world than this. The Saviour only said, the children of this **age,** or dispensation, marry; but those who are accounted worthy to obtain or enjoy that Dispensation, or Age,—the sixth, as we shall see,—neither marry, nor are given in marriage: but, **in this respect,** and this only, are like unto the angels. And he only said those who had suffered loss for him in this Age, or Dispensation, should be a hundred-fold repaid in the Dispensation that is to follow this on this

earth. So, in divers places, not **this world** is contrasted with another world; but **this age** with the more glorious one that is even now hastening on to succeed this, as will be fully shown in due time.

And this leads me to notice that scholars ground the theory of a plurality of worlds like this upon the mistranslations of this term, as it is found in our Common Version,—*e. g.* Heb. i. 2: "By whom also he made the worlds." It should be, on whose account he arranged the **Ages.** The Apostle, I conceive, only states the simple fact that Christ only made or **arranged** the various dispensations or ages in which he would accomplish his work: because, as we have shown, **aioon** is never used synonymously with γη, the material earth itself, nor **kosmos,** the order or fashion of things upon it, but simply the different periods of time by which he saw fit to measure his work.

Another instance:

Heb. xi. 3. By faith we perceive the **worlds were** made, etc. (which see). Literally translated it would read:

"In faith we perceive that the ages have been so thoroughly adjusted by God's command that not from things then manifest the things now seen, have come to pass."[1] —*Emp. Diaglott.*

But, from Eph. i. 21 and ii. 7, we learn that there is not only another dispensation, or age, to come, but there are several. The translators were compelled to give to **aioon** here its primary and proper signification; for they could not render it "worlds to come": they saw it must mean ages. Of these "ages" Christ is king: "Now unto the King [**toon aioonoon**] of the ages." (1 Tim. i. 17.) He appointed and arranged them to mark the progress and consummation of his redemptive work, and controls them.

[1] Faith being defined in v. 1, as "the basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise, to be fulfilled at some future period of time, and therefore precludes the idea contained in v. 3 of C. Version. To understand the works of creation does not belong to the province of faith. Faith, in this passage, refers to what was to be developed in future **aioones,** or Ages, in conformity to God's promises, etc.—E. D.

The terms, **eis tous aiononas**,— for all ages,— and **eis tous aioonoon toon aioonoon**,— for, or into the ages of the ages,—translated forever, and, forever and ever, when applied to temporal matters, and even the reign of Christ on this earth with his saints, refer only to the end of **time**,—the measured portion of eternity,—the close of the Sixth Dispensation; and not to eternity itself, as will be made manifest in the development of that age. The adjective, **aioonios**, derived from it, is universally and correctly translated "eternal" and "everlasting," when applied to the life of the soul, and to either person in the Godhead, or his attributes; and, if any one claims that it has the force to limit the punishment of the finally wicked, it equally limits the happiness of the righteous.

How Many Ages or Dispensations

did Christ make or appoint for his earthly administration?

It strikes me that these were indicated or foreshadowed by the division of time. The time he alloted to himself for fitting up man's abode he divided into seven periods, which he called seven days. Each marked a stage, or step, in the grand accomplishment, and the last marked the consummation of all, and was appointed as a day of commemoration by resting. These days were **seven**, which is the sacred division of time. Notice how the number seven runs through the Sacred Scriptures.

On the seventh day God ended his work. Seven days, and then a rest.

Seven days after Noah entered the ark the rains commenced.

On the seventh day Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more.

Jacob was pursued a seven days' journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean

beasts, and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days in their tents.

Every seven years the land rested.

Every seventh year the law was read to the people.

In the destruction of Jericho, seven persons bore seven trumpets seven days. On the seventh day they surrounded the wall seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the Temple, and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.

Naaman washed seven times in the Jordan.

Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams for an atonement.

Our Saviour spoke seven times from the cross, on which he hung seven hours, and after his resurrection appeared seven times.

In the Revelation we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven vials, seven angels, and a seven-headed monster.

All these point to the Seven Dispensations, or Ages, Christ appointed for the finishing of his work, and the grand and eternal Sabbatism with which it closes.

What we call time is that period appointed by Christ for the accomplishment of his work, and is divided into **ages**, years, months, weeks, days, hours; and, when Christ's work is completed, **time** will be no more, but be lost in an unmeasured eternity. All those "forevers" in the Scriptures, therefore, that refer to things temporal, are limited by the duration of time,—continue while time lasts.

The object of this Part of this work is to show that there are seven, and but seven, Ages, or Dispensations,—seven **days** in the world's great week; and to inquire how many of them are past, in what day of the week we are living, and

the signs that will mark the close of this, and precede and herald the introduction of the near coming one; the full Scriptural teaching concerning the Second Coming of Christ, and the Sixth Dispensation, or Saturday, of the world's great week,—which has always been denominated the Millennial Dispensation,—and, from the days of the apostles, looked forward to by all orthodox Christians with the most intense interest: indeed, that coming age was peculiarly the hope of the church, as it was the Hope of Israel.

CHAPTER II.

Adamic Dispensation.

The Young Creation—The Earth a Scene of Beauty—Man Sinless and Happy—Earth a Heaven—Eden, Where?—A Change—Sunset—Night, not Starless—Length of the First Day?

Monday, Anno Mundi 1.

THIS world, of all worlds, must have been of transcendent beauty and loveliness, judging from that expression of the Godhead when he had fashioned it for the abode of man: he pronounced it "very good," and those high and pure intelligences of the heavens, called "morning stars," sang their loud pæans over it, and all the "Sons of God" shouted for very joy. Doubtless they had seen no orb in all the immensity of the physical universe so beautiful as this. The first morning's sun rose in cloudless beauty, and looked down upon this virgin earth as proudly as ever bridegroom gazed upon the face of his blushing bride, for it was his mission to be the heat and the light of it. As the first step towards peopling the new formed earth with moral intelligences "but a little lower than the angels," he created our first parents, the man out of the dust of the ground, from which he received his name, Adam—red earth—and a woman from a member of man's own body, a rib from his side, to be his **helper**, not his slave or master, but his **companion**.

Of all the beautiful localities upon the new earth, God selected, as the home of the first family, the country lying between the Mediterranean Sea on the west to the Euphrates on the east, and this country he called Eden—"Delight," Land of Delight—and in Eden, on the east, God planted a garden or Paradise. In addition to all its natural beauties, God added all that could make it more pleasant and delight-

ful to man. "And God caused to spring out of the ground every tree that is pleasant to the sight and good for food, and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil." It was in this place of matchless delights, amid these scenes of indescribable loveliness, God placed the progenitors of our race. Angels, doubtless, were their frequent visitors, and the record tells us in what intimate fellowship and intercourse they were with their Creator, for God himself walked in the the garden in the evenings of the day to hold converse with his children.

"All the circumstances of the narrative point to the intimate converse with the revealed Divinity to which man in his primeval innocence was admitted. Nor should this seem strange to us; for what relation can be more intimate and endearing than that of Creator to the being created by him? In what, beyond himself, could he take more delight than in the being created by himself, and in his image? What this intercourse had been is represented under a form, the most easily apprehended by us." (Conant.)

This I wish to ask: Was not this a heaven that should gratify even the most spiritual of objectors to a material heaven, or a heavenly abode of the redeemed saints upon this earth, when it shall have been prepared by those hands that fashioned "the heavens of heavens"? Who could ask for more? All conceivable material delights and enjoyments, and the fullness of all spiritual pleasures, and in sinless communion with God.

This, we see, was the original and eternal purpose for which God created this earth, and we know He is unchangeable in purpose, and, therefore, we are justified in concluding, were nothing more revealed to us, that this will be the final destiny of this earth, *i. e.*, to be the heavenly home of a sinless people, God's own children, in the midst of whom he will be in presence himself. We find in the opening chapters of his Revelation the earth a heaven of sinless beings, and we shall find that it closes with the earth again a heaven, peopled with redeemed, sinless beings, with the tabernacle of God in their midst. To trace the progress of the redemptive work by Christ through the ages or dispensations arranged for him, is the object of this treatise.

Of Eden and its Locality.

It will be a matter of interest to some to know something more—all that is known about the locality of that country named by Moses, Eden. It is strongly urged by some, who claim to be scientists, that all the lands peopled by the antediluvians subsided, and thus caused the Noachian Deluge, and that they still form the bed of the ocean, while the former ocean bed was uplifted and forms the dry land of the globe to-day. There is no question that the country, known in the Scriptures as Syria, Assyria, and Central Asia, was the center of the antediluvian populations, and these countries must have been submerged by the Deluge. This fact is enough on this point.

When Moses wrote the account of the creation, he was probably in Arabia, keeping the flocks of Jethro; or in the Wilderness of Sin, leading the hosts of Israel, redeemed from bondage, through that country to the promised land. He informs us that the land known as Eden in his day, lay eastward of Arabia. From the description of the principal rivers which watered the country of Eden, we learn that it embraced the countries now known as Syria and Assyria, a part, at least, of Persia and Khuzistan, on the east, and extended to the river of Egypt and the Great Sea, or Mediterranean, on the west. The plains of the Jordan, the mountains of Lebanon, and the once royal city of Tyre were situated within its boundaries. Ezekiel, predicting the downfall of Tyre, said:

"Son of man, take up a lamentation upon the King of Tyrus, and say unto him, thus saith the Lord God: 'Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.'"

I have been thus particular because, to me, it is a most interesting and suggestive fact, that this country called Eden, the first home of our race, indeed, one of God's specially prepared heavens, was the identical land which God deeded to Abraham and his natural believing seed for an everlasting possession. That covenanted land was bounded on the east by the river Euphrates, and extended westward to the river of Egypt—the Nile—and embraced the land occupied by the Canaanites and all the tribes that inhabited Palestine.

"In that same day, the Lord made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.'"—Gen. xv. 18–21.

This covenant has never been fulfilled to Abraham. His seed has never occupied but a small portion of it, and that mostly west of the Jordan, and the least desirable portion. His seed according to the flesh, possessing his faith, must yet people this entire territory, or the Covenant of which Circumcision was the token will never be honored—Eden will yet belong to, and be inhabited by Abraham's seed. (See a future chapter in Part III.)

Eden, though the land of promise and of covenant, has been pre-eminently a field of blood until this day; and far bloodier scenes are reserved for it until the Advent of the Promised Seed.

Paradise,

or the "Garden" which the Lord planted, was "eastward in Eden," and from Moses' description, we should locate it upon the Euphrates, near the junction of the Tigris with that river. He says, "a river went out of Eden to water the garden, and from thence," after leaving the garden, "it was parted and became into **four heads.**" This looked toward the sources of the one river that passed through the garden to the sea. By reference to the map of Asia, the reader will see that the Euphrates will fully answer to his description. Here, then,

on the banks of that magnificent river, was located the primal Paradise of our first Parents—a place of transcendent beauty and loveliness, and possessed of every thing that could contribute to his enjoyment and ecstasy—all that sinless man could desire or a loving God bestow.

Ruined and desolated as it was by the effects of sin, and emptied of its inhabitants, must we not believe that in "the restitution of all things," when the curse is repealed and the "Heir" of the vineyard shall return and "marry the land," that its pristine beauty will be restored, and the beauty of the latter Eden and the glory of the latter Paradise will exceed the glory of the former one? Abraham and the fathers, and the Jewish saints of all the ages past, were promised an everlasting inheritance in this very Eden, which was a promise to them of a resurrection to immortality, and a perpetual dwelling in this Eden, redeemed from the curse.

When Christ returns he will marry this promised land, for by the mouth of his prophets he declared it:

"Thy land, O Zion, shall no more be termed desolate: but thou shalt be called Hephzibah, (*i. e.*, **my beloved is in her**), and thy land Beulah, (*i. e.*, **married**); for Jehovah delighteth in thee, and **thy land shall be married.** For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall God rejoice over thee."

When the marriage, or union, takes place between the sons of Zion, and their king, with the Land of Promise in Eden, it will again become the garden of the Lord, or Paradise, which his own right hand hath planted.

"'For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.' 'Instead of the thorn shall come the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' At that time, 'I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, the myrtle tree, and the oil tree; I will set in the desert the fir

tree, and the pine, and the box together: that they (Israel) may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.'"

These testimonies reveal a future state in regard to Eden, of which its primitive garden is a beautiful and appropriate representation. Once the seat of **a paradise** on a small scale, it is destined to be transformed from its present desolation into "**the Paradise of God.**" The country of the four rivers, even to the west from sea to sea—from the Eastern or Persian to the Western or Great Sea—is predetermined to shine forth as "the glory of all lands."

The tree of life in the first Paradise was a type of Christ, who is the true Tree of Life, and his place will be in the midst of the Paradise restored, and to all his faithful followers he promises **himself.** "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God." His saints will partake of his immortality at the first resurrection, and thus be literal partakers of his nature and spirit, and inherit, as joint heirs with him, the kingdom and the glory.

The Continuance of the Adamic Age or Dispensation.

It is a general impression that Adam enjoyed the bliss of Paradise but a day, or a few **days** at most—that Eve fell the very day she was created. But this is not probable or **supposable.** How long Adam existed before Eve, we are not told, but certainly far longer than most suppose. Enough is revealed to convince us that many months, if not years, intervened before he had completed the first work which God appointed him. God made it the duty of Adam to give names to every beast of the field, and to every fowl of the air, and the name was suggested to him by closely observing their peculiar structure, habits and characteristics. No man now living could name the birds of the air alone, in years of the most patient study and observation, to say nothing of "all cattle and to every **beast** of the field." (Gen. ii. 19, 20.)

How long after the creation of Eve before the temptation came we have not the slightest intimation. We must remem-

ber the newly-created pair were children in experience, though matured in structure. Their immaturity certainly was not at once exposed to the seductive wiles of Satan, the most powerful enemy of God and angels. We can not believe that this powerful serpent was turned loose upon the very infancy of our parents in their cradle—the very day, as some think, of their creation. Years of experience were given them, with instruction and observation, before they were exposed to the mighty Tempter. We think a serious consideration of the sacred history will justify our opinion.

When Adam was 130 years of age he begot Seth. We may give 100 years abode in Paradise and 30 years from the birth of Cain until the birth of Seth.

But the day of trial came at length. Designed for moral government, it was but meet that he should be tried. Satan chose the once beautiful, erect, or flying serpent for his medium. He assailed them each through their weakest points; the man, through the woman, and the woman through her **curiosity** and the impulse of **rivalry**—now latent in her bosom. He beguiled her; she ate and gave to her husband, and he, though not deceived, yet through love to his wife, took, ate and fell from innocence and rectitude—fell under the curse of an infinitely holy law, lost the moral likeness to his God, in which he was created, and representing as he did in the Covenant of Works all his race, he entailed depravity, ruin and woe upon all his posterity. (See Part II.) Eve's sin could only have affected herself, since she stood in this Covenant as the representative of none, and this would have been the case had Adam stood in his innocence and any of his children had sinned—their individual sin could have affected only themselves.

The triumph of Satan was complete. The sky darkened; the sun of this first "day" went down in a dark, fearful night—the **universal apostasy of the race.**

But it was not starless. God inflicted his curse upon the guilty parties. Upon the serpent, that before this might have been a beautiful flying serpent, resembling a seraph, God decreed from henceforth to go prone upon its breast, and to lick the dust with its food. The woman was no longer to be the

equal of man, to rule him, or to exercise a joint rule with him in the government of the family and over the future race, or in the church of God, but, having forfeited the position by leading him into sin, and entailing untold evils and everlasting ruin upon the race, henceforth **her desire was to be subject to her husband, and he was commanded to rule over her.** Her conceptions were to be multiplied, and her birth-nights marked with sorrow. For man's sake the ground was cursed, and man doomed to eat of its fruit in toil and sorrow. Henceforth it was to be only fruitful in thorns and thistles, to worry and vex him. No longer of the delicacies of the garden, but, like the dumb beasts, he was to eat of the herbs of the field, and "in the sweat of his face eat his bread all the days of his life, until he returned to the dust whence he was taken." But this dark gloom was lighted by a single star of promise. It was the promise of a seed which should ultimately "bruise the serpent's head," exterminate the last vestige of his power and influence on the earth, destroy all his works, and wipe the last trace of his slimy trail from off the bosom of this once beautiful creation. It embraced a promise of the final redemption of the earth, and its being repeopled with a redeemed and sinless race; and to this end all the Dispensations contribute, and to this end all the Covenants—the promises—point. It was **Yaveh,** the Coming One, the promised Messiah, who drove them from the Garden,—the Paradise of God; and it is by and through him that any of Adam's race can re-enter Paradise restored. It was the Promised One who placed the cherubim with fiery sword, "which turned **in upon itself,**" prefiguring the sacrifice of himself for their transgression, – which thus guarded their approach to the Tree of Life. It was **Yaveh,** the Promised Seed, who made them garments of the skins of the animals slain in sacrifice to cover their nakedness, thus foreshadowing the covering of righteousness that he had undertaken, in the Covenant of Redemption, to prepare for them by his own suffering and death. This was the sad and terrible close of the first day of the World's Great Week,—**the race lost** and **the world cursed.**

MONDAY NIGHT, ANNO MUNDI 100.

OBSERVATIONS.

1. It is claimed by some that because it is said that man was made in God's image and likeness, and because God is said to have breathed into him, and he became a "living soul," that man is inherently immortal as to his soul. But it was only "the breath of the lives,"—*i. e.*, the breath common to all animals—that God is said to have inbreathed into Adam. The likeness of God, in which our first parents were created, was a moral, spiritual, and not a physical likeness. He made man only, of all animals, a rational being, and in spiritual communion and fellowship with himself—and it was this spiritual fellowship he forfeited by his sin. Immortality is one of God's incommunicable attributes. "Who only hath immortality," etc. (1 Tim. vi. 15.) The idea involves a bald absurdity—*i. e.*, that God could create that which he could not destroy!

2. God made but one woman for one man, and this proves that polygamy was never intended by the Creator, and that man is the constituted head of the wife.

3. We see that in this Dispensation God made a Sabbath for man.

4. We learn from the record of this, the Adamic Dispensation, that the heptary division of time is God's ordinance, and that he has required of all the race a seventh part of time for sacred rest from ordinary labor, and for worship—for God hallowed it, and man should observe it hallowed to God.

"So long as men, in obedience to the divine requirement, labored six successive days and rested on the seventh, they were continually reminded of God, their Creator and Sovereign, when they thus imitated and obeyed. The necessity of this to the maintenance of the knowledge of God among men is manifest; and its many other advantages render it one of the most important and salutary institutions of divine wisdom and goodness." (Conant.)

The proofs that this heptary division of time was observed by the Jews and all the nations, before the appointment of the Jewish Sabbath, are constantly turning up. I think the proof is quite clear that the old Jewish Sabbath with its rigid observances antedated the Edenic Sabbath one day, and that Christ therefore rose from the dead on the original day Adam observed; so that it could be said of it: This is the day the Lord hath made—appointed—let us be glad and rejoice in it.

5. "The Tempter having assumed the form of a serpent, the representation is consistently carried out; hence the allusion to its reputed craft. That the serpent was merely the instrument of an evil spirit, is apparent from the nature of the case as well as from the testimony of Scripture." (Conant.)

CHAPTER III

The First Family Altar—The "Way of Cain"—The Sons of God and the Daughters of Men—The Effects of the Affiliation and Association of True and False Worshipers—The Invariable Corruption of the True—The Night of Desolation—The Antediluvian Dispensation, or World, Closed by a Night of Universal Apostasy and Ruin.

TUESDAY MORNING, ANNO MUNDI 100.

ON the side looking east was the entrance to Paradise, or the Garden, whence the guilty pair had been the day before **driven** forth homeless and unsheltered, upon an earth itself cursed as they were, with every animal and every thing that had life hostile to them. Before the gate of the deserted Paradise stood the Cherubim, with flaming sword turning every way, to guard the way of the Tree of Life. Associated in some way with the Cherubim was "the Presence of the Lord" visibly manifested, it may have been, as in the tabernacle, that he appeared between the Cherubim; and it is thought by some that it was the Divine Presence himself who held the flaming sword, turning it every way, and in upon himself, thus showing that Paradise could not be regained unless the law and justice of God were satisfied; and that alone could be done through the sacrifice of the Presence himself.

Before the "Presence of the Lord," on Tuesday morning of the World's Great Week, let us suppose our first parents stood before a rude altar, on which lay the reeking body of a fresh slain lamb, whose warm blood flowing in a crimson stream bathed its rough, unhewn stones. Adam, clothed in the skin of the first lamb he had offered in sacrifice, stands with uplifted eyes, and hands outstretched to heaven, humbly and meekly invoking that mercy and salvation which he had so justly forfeited by willful transgression—mercy and for-

giveness alone, through the grace promised in the Coming Sacrifice, of which the sin-offering before him was but the type or representation. Our guilty mother, crushed with a sense of her guilt and shame, and humbled into the very dust, bows at the foot of the altar and bathes it with her penitential tears, imploring absolution from her great sin, that she now sees must involve the coming race in everlasting woe, and the fair world in ruin. Their penitence and faith, sincere and unaffected, are accepted, and fire descends from heaven, consumes the sacrifice, and licks up the blood with its flaming tongues.

The forgiven and redeemed pair are filled with an unwonted peace and holy joy, exceeding even that they felt in Eden's bowers when holding converse with the Word at eventide.

It is not assuming too much to say that the "Angel of the Covenant," after driving them from the garden, explained to them fully all that was implied in the Promised Seed, and the great Work of Redemption which he had undertaken, and that redemption was alone to be obtained through his sufferings and death—the just for the unjust, the innocent for the guilty—which would be accomplished "in the fullness of the times"—in the midst of the ages; and that meantime, the innocent lamb, the unspotted firstling of the flock, should be unto them a type and promise of the Divine Lamb of God, without the shedding of whose blood there could be no remission. And as their nakedness and shame were covered, and their bodies protected from the piercing cold of coming winters and the scorching heats of summers by the skins of their sin-offerings, so, clad in the robe of his perfect righteousness, they could appear without shame before the Father, and be shielded from the fierce terrors of the broken law.

I can but believe this, because we find the fallen family, immediately after the fall, offering a sin-offering unto God; and no one but God could have appointed offerings for sin. Nor can I think that he appointed a sin-offering without teaching the worshipers its design and significancy, that it was not through the performance of the type, but by personal and cordial faith in the substance—the great Archetype—they were to find grace and salvation.

Against our pleasing supposition stands the ominous silence of God's word as to any intimation that either Adam or Eve ever believed savingly on Christ to come. If they had done so, would not their names have been mentioned with those enumerated by Paul in Heb. xi.?

From this morning sacrifice they go forth to provide for themselves a **home** without the garden, and upon a now sin-cursed earth. It may have been a cave by some sheltered hill-side, the front of which they arbored with the branches broken from the neighboring trees, over which they trained the fragrant, ever-blooming honeysuckle, and the luxuriant vine whose luscious clusters would afford them food and wine. This was man's first home. Here sons and daughters [1] were born unto them; a joyous family that cheered their solitude, assisted in the labors of the day, and crowned its closing hours with their innocent mirth and hearty enjoyments.

But the peaceful family were not long to be left in the undisturbed enjoyment of their united and harmonious worship, for it came to pass that Cain and Abel stood before their respective altars, for each head of a family in this dispensation was a priest, but no bleeding lamb lay that morning upon Cain's. Satan, transformed into an Angel of Reason, had stirred the latent depravity of his heart, and excited it to an act of rebellion against God. We can imagine that he reasoned thus: "Why should I, the eldest born of the family, with whom is the excellency, the headship, apply to my brother to obtain, by purchase, a lamb of his flock for sacrifice? Why is not the produce of my field as good as the firstlings of Abel's flock for an offering unto God? Is he a respecter of persons? Why should not an ephah of flour or a sheaf of wheat be as acceptable to the Maker as a slain beast? So an offering is made, the **kind** must certainly be non-essential."

Upon Cain's altar there lay, that morning, possibly a sheaf of wheat instead of the bloody sacrifice; and before it he stood haughty and sullen, waiting for the answer by fire. He saw the heavenly light descend upon his brother's sacrifice, the

[1] Though the birth of daughters is mentioned by Moses, only a few of the eldest and leading sons are named.

smoke of which ascended like a temple-spire, until it seemed to pierce the very sky; while a sudden blast, as of a whirlwind. overthrew his altar, and scattered the rival sacrifice upon its wings into the wilderness, until not a straw was to be found. "And Cain was wroth, and his countenance fell," when he saw Abel's sacrifice accepted and his rejected, and from that moment the dark and evil passions of his soul were kindled against his innocent brother. First, envy, which begot hatred, which begot opposition, which ripened into persecution and ended in murder. The act of Cain is spoken of by Jude as "the way of Cain." He was the first man who instituted a human and false religion. He corrupted and perverted the true into the human and false by substituting something of his own in place of what God had appointed and commanded, and, in his case, only one thing. But one change was enough to corrupt the pure worship, and render it unacceptable and impious. Says Christ: "In vain do they worship me who teach for doctrine the traditions of men." The act was one of open rebellion against God; and his worship was in opposition to that appointed by Heaven. The way of his own heart, the convictions of his natural conscience, seemed right unto him; but the end thereof was death—the murder of his brother, and the eternal ruin of his own soul. Here we see the origin of all human religions, viz., the opposition of the unrenewed heart to the law of God; and we see the inseparable characteristics of them all,—**persecution.** They each and every one began by substituting the ways of men for the commandments of Christ, and thus made the law and the gospel of non-effect, and all such worship is vain, insulting and impious in the sight of God.

All human religions were instituted as was Cain's,—at the instigation of the devil, the enemy of God and man, and peace; and identically the same spirit animates and characterizes all of them,—the spirit of their founder. They are full of envy, hatred and opposition to that which is good; and from the days of Cain until now, they have persecuted, and, whenever they have had the power, murdered the true followers of God and of Christ. In the hands of the human and false religions of earth is to be found all the right-

ous blood that has been shed from the days of Abel. This is clearly indicated by the word of God: "But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." The children of God are not murderers; the church of Christ never persecuted,—never shed blood. By this unmistakable test, all existing religions or sects professing to be churches of Christ may be known. If it has shed blood to coerce the conscience in any age of its existence, it is not, it can not be, the church of Christ.

The family and descendants of Cain followed him in his "way," and became corrupters of the true worship of God, and were called "the sons of men," as the ungodly still are. Those of Adam's family who preserved the true religion, "called themselves by the name of the Lord," that is, "the sons of God;" and this, in various parts of the Scriptures, is the distinguishing appellation of righteous persons. The separation occasioned by the profession of different religions continued for over nine hundred and twenty years! There was no affiliation, no religious associations, nor even any intermarrying between the true and the false worshipers.

But the sun of the world's Tuesday having reached the meridian of its brightness, commences to go down. We have the history of the corruption and decline of the pure worship of God in a few brief but expressive lines: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Gen. vi. 2.) If the wife did not convert her husband to her human and false worship, her influence made him very "liberal" toward it; for he must needs treat with "Christian" regard her parents and relatives—not as idolaters, as they really were, but as religious, and in some sort, as the true worshipers of God—and her children she would naturally take especial care to bring up in her own false faith, so that very soon affiliation and religious association became popular, and then common. "The sons of God," through courtesy, officiated at the altars of the Cainites, and the idolatrous Cainites were permitted to lay their bloodless sacrifices on the altars of "the sons of God," and all bowed and worshiped indiscriminately at each other's altars; and the result was, the true religion became universally cor-

rupted on the whole face of the earth, and "**the wickedness of man became great in the earth.**"

Tuesday's sun went down in darkness and desolation. Only a "few"—Noah and his family—eight souls, were saved from that awful deluge which God brought upon the earth for man's sin. Thus closed the Antediluvian Age or Dispensation.

TUESDAY NIGHT, ANNO MUNDI 1656.

OBSERVATIONS ON THIS AGE.

CAIN.

Those who would be skeptics, and would justify their skepticism, allege several things in connection with what is said about Cain:

1. That his declaration, Gen. iv. 14, implies that there were many others than the **few** children of his father he might meet. A. Clark has made two calculations of the number of the descendants of Adam there may have been then living, A. M. 129. The first made by Dr. Dodderidge is 421,164 males, the second one is 1219 persons (see Com. *in loco*), any one of whom might slay Cain for his fratricidal act.

2. The mark was not set **upon** Cain, but **for** Cain, to assure him that his fears would not be realized, and to warn others.

3. It is constantly asked, where was the land of Nod, whither Cain fled, and what people lived there from whom he married a wife? There is no land mentioned in the Hebrew, but **Nod** is left untranslated and to stand as a proper noun. It means flight, hence a fugitive—wanderer—and should read, he went out and wandered on the east from Eden. It is not said he married in that land, but while a fugitive there he knew his wife, who was one of his sisters.

4. It is asked, "How could 'he build a city' if he only had his wife with him?" In its primary use the word meant, as here, the entrenched encampment of a migratory family. (See Numbers xiii. 19.)

5. The oldest poet on record is Lamech, and the oldest piece of poetry on record is the 23d verse of the 4th chapter of Genesis:—

> "Ada and Zillah, hear my voice;
> Wives of Lamech, give ear to my word,
> For I have slain a man for my wound,
> And a young man for my hurt,
> For sevenfold should Cain be avenged,
> And Lamech seventy and seven."

His second piece, on the birth of Noah, is this:

"This one will comfort us,
From all our labor,
And from the toil of our hands
From the ground
Which Jehovah cursed."

"How expressive of the grateful feelings of poor toilworn parents on the birth of a son, from whom they hoped for aid and relief in the labors to which sin had subjected man." (Conant.)

Affiliation of the True with the False.

From this fearful example will not the Christians of this age be warned against the sin of affiliation with the teachers of human and corrupt religion. All such may be known beyond peradventure.

1. They originated with men.

2. They have incorporated with their worship the traditions of men, by which they pervert the rites and ordinances of religion by a change of their form or their design, making them sacraments of grace and essential to salvation, when God instituted them to be observed as only the figures and symbols of the substance. They have corrupted the doctrine of Christ by substituting works of law—ecclesiastical observances—for salvation by grace.

To affiliate with these religions or their teachers in any way that is capable of being construed into a recognition of their claims to be true ministers or churches of Christ, is a sin that will certainly insure the corruption of true religion, and involve the guilty in the judgments of God.

The Prohibition.

Such unhallowed affiliation is most pointedly forbidden in the New Covenant, as it is throughout the Old: "How can two walk together except they be agreed?"

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said: 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate,' saith the Lord, 'and touch not the unclean thing; and I

will receive you, and will be a Father unto you, and ye shall be my sons and daughters,' saith the Lord Almighty."—2 Cor. vi. 14–18.

It is not only with open unbelievers and infidels that we should not consort and associate, but with any one "called a brother"—professed Christian—who has perverted the Gospel:—

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."—2 Cor. v. 11.

"And if any man obey not our word [literally, **warn that man by an epistle,**] and have no company with him, that he may be ashamed."—2 Thess. iii. 14.

All ecclesiastical or Christian association with those we regard as errorists—holding a faith and practices different from the Gospel—is here positively forbidden.

It is a sad fact that the Christianity of this age is now threatened to be corrupted upon the whole face of the earth as it was in the days before the flood, and in the same way—by the marriage of those holding the true with those holding a perverted faith, and by **affiliation.**

THE FLOOD.

1. "His days shall be 120 years." (Gen. vi. 3.) This is taken by many as a limit God now fixes for human life, but by reference to chap. xi. 11–26, it is seen that this is not the fact. God, after determining to cut off the race, gave them 120 years to be warned by Noah and repent. That some did repent we learn from Peter. (See "Exposition in Middle Life.")

2. "And Jehovah repented that he made man and he was **grieved** at his heart." (Ver. 7.) It is said by some that God is incapable of sensation—"impassible"—but it is here said "he was **grieved** at his heart." Christians are exhorted, "**Grieve** not the Spirit." Sinners are charged with "**resisting** the Spirit." And Jesus **wept** over the impenitency of Jerusalem, in view of its coming doom.

3. In Conant's translation of Genesis, it is "cypress wood"—anciently much used for ship building.

4. The ark was an oblong square—525 feet long, 87½ feet broad, and 52½ feet high—**three**-storied—17½ feet pitch. "It has been found that vessels built with the same construction and proportion will carry one-third more freight than ships of equal dimensions." (Conant.)

5. The waters of the flood rose 21½ to 27 feet above the highest

mountains "that were under the whole heavens" and remained upon the earth one year; *i. e.*, it was one year from the time Noah went into the Ark until the earth was dry enough for man and beast to tread it again.

6. "Traditions of the flood are found among almost all known nations—an evidence in itself that they had their origin in an actual historical event, for the same traditions could not have sprung up casually at so many and widely distant points." (Conant.)

CHAPTER IV.

The Patriarchal Dispensation.

The Knowledge of God and True Worship Re-established—The Noachian Covenant—The Origin of the Races and their Colors—The Origin of Different Languages—The Peopling of all Countries with Nations of the Same Blood, but of Different Races and Colors.

Wednesday Morning, Anno Mundi 1657.

THE waters had rolled back into their seas, and the face of the earth once more appeared; when Noah and his family came forth from the ark, and looked down from the heights of Ararat upon a desolate world. The venerable patriarch lingered upon the mountain top, and near the open door of the ark, as though loth and fearing to descend into the uninhabited plains below. He built an altar of unhewn stones, and laid upon it a burnt-offering. The family bowed in humble worship around it, lifting their profound thanks in praises to God for their deliverance, while the venerable patriarch implored the protection and blessings of heaven upon his solitary family. The holy fire descends, and the smoke of the sacrifice ascends as a sweet savor before God. And he blessed Noah and his family, and appointed the bow which then hung upon the clouds of heaven to be the token of an everlasting covenant with him and his seed, that the earth should no more be destroyed by water. Thus assured, the patriarch, with his family, went forth to repeople and subdue the earth. Here we see the true knowledge and worship of God re-established with all flesh. It is evident, if this knowledge is again lost, or this worship corrupted, it must be through the innate opposition in man's own heart to God, and a willful perversion of the knowledge which God had imparted to him of his character and will. How could the race

forget God after the terrible and impressive lesson of the flood? With what terrible emphasis did God pronounce his abhorrence of sin, and the doom that must overtake the sinner! How could they forget this with the bow upon the cloud ever before their eyes, forever reminding them that God alone was the only true God, and the ruler of the heavens and the earth, and that rebellion against him involved the world and the race in ruin? In this, the

Patriarchal Age, or Dispensation,

the father was the Prince and Priest of the family; he ruled his children absolutely, life and death were in his hands, and he offered sacrifices for them. These offices descended as birthright privileges to the first born son, and, with them, the largest portion of the estate. This was the birthright which Esau sold to his younger brother Jacob for a mess of pottage. He was a worldly, sensual person. He lived as men of the world now do,—for present enjoyment, not prizing these privileges, nor believing the promises connected with them.

Origin of Different Races and Colors.

Strange as it may appear, there are not a few men who affect to believe that only the pure white race is descended from Adam, and that the black and colored races are not possessed of human souls. Among this number are some of our own ministers, men whose intelligence and piety are respected, and whose virtues are esteemed. They do not preach to the negroes, or support missions among the Africans or Chinese, because they **honestly believe that they have no human souls.** They have adopted the theory of Dr. Nott and the author of "Ariel," a man thoroughly infidel and morally depraved. These men claim that it was the progenitor of the black races who tempted Eve to sin in the Garden of Eden,—a beast of the field, who stood at the head of the brute creation, and that a pair of these were preserved in the ark with other animals! It follows from this theory that neither the Mosaic history nor the atonement of Christ embraces the colored races, but the descendants of Adam only; and the

commission to preach the Gospel includes only the nations that descended from Adam. It is plausibly urged:

1. That, without a direct miracle, the children of the same parents must be of the same color to the end of time; but the nations are of different colors, and therefore of different parentage: and as there is but one white race, it must have descended from Adam, if it is claimed that he was a white man.

2. It is also claimed that the Scriptures warrant the belief that a race of beings existed prior to the creation of the Adamic. That statement is brought forward with great confidence to support this assumption, that Cain, complaining of the severe punishment God laid upon him, declared: "I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me" (Gen. iv. 14); which, say they, he would not have feared if there had been no other inhabitants then existing on the earth.

3. It is also urged that the Record declares that Cain went out into the land of Nod, and married a wife, begot a son, named Enoch, and builded a city, and called it after the name of his son.

As to the first argument, I am free to admit the premise, that, without the direct intervention of the Creator, one color, save the shade influenced by climate, etc., would have characterized all the children of Adam and Eve; but I also claim, relying upon the Record, that there was such an intervention, although there is no specific mention of it.

Noah, whatever may have been the hue of his complexion, was the father of sons of **very different complexions.** Japheth must have been pure white, since from him descended the Caucusian race, as we shall presently show, the fairest of the human races. Shem was copper-colored, and the progenitor of the Hebrews, and of the copper-colored race. When the second son was presented to Noah, he exclaimed, Ham, *i. e.*, "black"; for the signification of the Hebrew term means **heat,** hence **black,** black from heat: and from Ham descended all the colored races, as we shall see from the countries they inhabited, and for which they were divinely adapted by color and constitution.

If you ask, how could children, descended from white parents, be characterized by colors and features so different? we ask, how can they use different languages and dialects? Through the workings and will of the same sovereign God, who is able, and whose right it is to give to each the body, color and dialect as it suited him. You say, a miracle; and we say, **so let it be.** God confused the tongues, not of the negroes only, as "Ariel" asserts, but of the descendants of Shem and Japheth as well as of Ham—a fact patent to all men to-day. Ham was born black, because it pleased God that he should be the father of a dark and black-skinned race; and color, therefore, was not the curse pronounced upon him by his father, but **inferiority**,—physical, mental, social inferiority, and SERVITUDE especially. "Japheth shall dwell in the tents of Shem." Here we see that the pure white race is decreed to be the superior race, "and Canaan," Ham's eldest son, taken as the representative of Ham's descendants, "shall be his servant." "A servant of servants shall he be to his brethren." Here we see **inferiority** and **servitude** were the **onus** of the curse pronounced. This has been fulfilled to the very letter. Those who would make the children of Ham the equals and even the **masters** of the children of Shem and Japheth, are laboring to arrest the Divine order, and are fighting against God. God has otherwise decreed it; and man can not reverse that immutable decree. The position of the descendants of Ham has been, from the day that the curse was allowed by God to take effect, that of inferiority and servitude; and this will be their position until every curse is removed by the advent of earth's Messiah, Redeemer and King to restore the ruins of the fall.

But "Ariel" is constantly refuting himself. He asserts that this brute-beast race, of which he claims the negro is the head, is always designated in the Hebrew by the term **adam**,—**man, a** man; while the Adamic race is always distinguished by the definite article **ha** with the noun **adam**,—**ha adam**, *i. e.*, the adam. If this be true, then was Adam himself a negro; for God said, let us make **adam** (the noun without the definite article),—a **negro!** Eve was therefore formed from a rib taken out of the side of a negro, and she, too,

must have been black. Cain also must have been a negro; for when he was born, Eve said, according to "Ariel," "I have gotten **adam** [without the article], a negro, from the Lord"! Nor was there a negro on the face of the earth when Adam was created, according to this invariable rule; for we read, Gen. ii. 5: "There was not **adam** [a negro] to till the ground"!

But he frankly admits, as he must by his rule, that his soulless negroes could sin by profaning the name of the Lord. He says that Gen. iv. 26 should read: "Then negroes began to profane the name of the Lord." A soulless, irrational, and therefore unaccountable, beast sin! Who will affirm that the chattering of a monkey, or the braying of a wild ass, or the mouthings of any soulless brute, is profanity, save one mad with infidelity and opposition to the teachings of God's word?

The second argument is quite as baseless. The inspired original says Cain "went out from the presence of the Lord," —from the seat of his special worship, which was before the entrance of the Garden of Eden, where the Cherubim were placed, from between which the Shekinah shone forth,— "and dwelt in the land a **vagabond**;" for such is the meaning of **nod** in Hebrew: for the word is only transferred, not translated, in our version. David says, in Ps. lvi. 8, speaking of his wandering life: "Thou tellest all my [**nodi**] wanderings." Nor does the record say that he married a wife in the land of Nod, but that he knew his wife— *i. e.*, the one he already had—during his wanderings, and she gave birth to a son, etc.

Though in after years, when the race had greatly increased, the marriage of near blood relatives was forbidden, yet from the necessity of the case, in the infancy of the human family, brothers must have married their sisters; and Cain must have taken his own sister to wife. He had every reason to fear that the yet unborn sons of Abel's sisters would, in after years, avenge the blood of the innocent Abel upon the vagabond murderer, cursed of God, wherever they might meet him. It was against their wrath that God gave him assurance by some visible mark or token, as he gave the bow to Noah.

I therefore attribute the origin of the different races of men, with their color and constitution, to the direct intervention of God, to the end that all parts of the earth might be safely inhabited by the human family.

The theory of ethnologists, that the different races were originated at the centers of their populations in the various countries they now inhabit, and that there were consequently as many original pairs created as there are distinct nationalities, or even tribes and tongues, is without a shadow of foundation. The divine Record expressly declares that it was by the descendants of the three sons of Noah that the whole earth was peopled after the flood, and not by the creation of hundreds of independent families. "These were the three sons of Noah; and **from these was the whole earth overspread.**" (Gen. ix. 19; also Gen. x. 32.)

The Origin of Different Languages.

We are warranted in saying, that, without divine intervention, all the children of the same parents would speak the same language; and, if it is a fact that there ever was a time when **all** the human family spoke the same language and dialect, then we are forced to the conclusion that all descended from the same first parents.

Now we open the Bible at Gen. xi. 1–9, and read:

"And the whole earth was of **one language**, and of **one speech**. And it came to pass as they journeyed from the east that they found a plain in the land of Shinah; and they dwelt there. And they said one to another: 'Go to, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar. And they said: 'Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.' And the Lord came down to see the city, and the tower, which the children of men builded. And the Lord said: 'Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down and there confound their language, that they may not understand one another's speech.' So the Lord **scattered them abroad from thence upon the face of all the earth**; and they left off to build the city. Therefore is the name of it called

Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord **scatter them abroad upon the face of all the earth.**"

Let the Bible reader note well two facts: 1. That up to this time **all** the waters under the heaven were in one undivided body. The whole habitable earth was therefore one vast, undivided continent. 2. After the confusion of tongues at Babel, it is distinctly stated that the entire race, now amounting to many millions, was scattered, in families, abroad upon the face of **all** the earth. Every land was peopled, though but slightly, by the descendants of Noah. 3. If the theory that the three sons of Noah were of divers colors is not accepted as sufficient to account for the diversities of color and physical differences in the human family, then I claim we may look for all these in the statement here twice made, *i. e.*, that "the Lord scattered them abroad." How, if a diversity of tongues was not a sufficient cause to effect it? Then, since he did not use any forcible means, he must have employed **natural** ones, and he may have, in connection with the confusion of tongues, instituted **color** and **odor,** physical differences, peculiar tastes and affinities, sufficient and necessary to influence the race to gather into families and tribes, adapted to all the climates of the whole earth.

The Peopling of all Nations with Races of the Same Blood.

This problem, that has so baffled the inquiries of ethnologists, is satisfactorily solved, **if we will accept the teachings of our Holy Scriptures.** The people were "scattered abroad upon the face of the whole earth," after the confusion of their tongues, into families and tribes, according to their dialects and physical affinities. There were no intervening seas or oceans to prevent them, as the land was as yet in one unbroken body. The animals, wild and domesticated, were likewise distributed according to their constitutional adaptations. I refer all to the inspired Record (Gen. x.), and to the following table, confirmatory of it, which the labors of the learned[1] have enabled me to offer Speaking in general

[1] Bochart, Le Clerc, Wells, Michaelis, Sir Wm. Jones, Holes, Faber, Josephus, and others.

terms, it may be said that the three sons of Noah—Shem, Ham and Japheth—are exhibited in this genealogical chart as the representatives of the three grand divisions of the earth, Asia, Africa and Europe, although not precisely according to the boundaries of modern times. The descendants of Japheth peopled Europe and the north-west of Asia; those of Ham the southern quarter of the globe, particularly Africa; and the Shemites the countries of Asia, and particularly those around the Euphrates:—

"I. JAPHETITES.

"1. **Gomer**: the Cimmerians on the north coast of the Black Sea. Their descendants were,

"(1.) *Ashkenaz:* an unknown people, perhaps between Armenia and the Black Sea.

"(2.) *Riphath:* the inhabitants of the Riphæan Mountains.

"(3.) *Togarmah:* Armenia.

"2. **Magog**: the inhabitants of the Caucasus and adjacent countries —Scythians.

"3. **Madai**: the Medes.

"4. **Javan**: the Ionians or Greeks. Their descendants were,

"(1.) *Elishah:* the Hellenes, strictly so called.

"(2.) **Tarshish**: Tartessus in the south of Spain.

"(3.) *Kittim:* the inhabitants of Cyprus, and other Greek Islands, with the Macedonians.

"(4.) *Dodanim:* the Dodonæi, in Epirus.

"5. **Tubal**: the Tibareni, in Pontus.

"6. **Meshech**: the Moschi (Muscovites), in the Moschian Mountains, between Iberia, Armenia and Colchis.

"7. **Tiras**: the Thracians, or perhaps the dwellers on the rivers Tiras, the Dniester.

"II. HAMITES.

"1. **Cush**: the Æthiopians and Southern Arabians. Their descendants were,

"(1.) *Nimrod:* the first king of Sinear (Shinar), *i. e.*, Babylon and Mesopotamia, where he founded Babel, Erech, Calneh and Accad.

"(2.) *Seba:* Meroe.

"(3.) *Havilah:* the Chaulotæi in Southern Arabia.

"(4.) *Sabtha:* Sabota in Southern Arabia.

"(5.) *Ragma:* Rhegma in the south-east of Arabia, or the Persian Gulf. Descendants or colonies were,

"(*a*). *Sheba:* probably a tribe in South Arabia.

"(*b*). *Dedan:* Dedan an island in the Persian Gulf.

"(6.) *Sabtecha:* the inhabitants of the east coast of Æthiopia.

"2. **Mizraim**: the Egyptians. Their descendants were,

"(1.) *Ludim;* (2.) *Anamim:* probably African tribes.

"(3.) *Lehabim* or *Lubim:* the Libyans.

"(4.) *Naphtuchim:* the inhabitants of the province of Nephtys, on the Lake of Sirbo, on the borders of Egypt and Asia.

"(5.) *Pathrusim:* the inhabitants of the Egyptian canton of Pathures (Pathros).

"(6.) *Casluhim:* the Colchians. Their descendants or colonies were,

"(*a*). *Philistim:* the Philistines.

"(*b*). *Caphtorim:* the Cretans.

"3. **Phut**: the Mauritanians.

"4. **Canaan**: the inhabitants of the country so called, from Sidon to the south end of the Dead Sea. From them are derived,

"(1.) *Sidonians:* or the northern borders of Canaan or Phœnicia.

"(2.) The *Hittites* (Chetites or Hethites): in the country of Hebron south of Jerusalem.

"(3.) The *Jebusites:* in and around Jerusalem.

"(4.) The *Amorites:* on the east and west side of the Dead Sea.

"(5.) The *Girgasites.*

"(6.) The *Hivites:* on the River Hermon and in the valleys of Lebanon.

"(7.) The *Arkites:* at the foot of Lebanon.

"(8.) The *Sinites:* in the country of Lebanon.

"(9.) The *Arvadites:* on the Phœnician Island of Aradus and the opposite coast.

"(10.) The *Zemarites:* the inhabitants of the Phœnician town of Sinyra.

"(11.) The *Hamathites:* the inhabitants of the Syrian town of Epiphania on the Orontes.

"III. SHEMITES.

"1. **Elam**: the Persians, particularly of the province of Elymais.

"2. **Asshur**: the Assyrians, founders of Nineveh, Rehoboth, Calneh and Resen.

"3. **Arphaxad**: the inhabitants of the northern point of Assyria (Arrapachitis). A descendant was

"*Shelah:* from whom came

"*Eber:* progenitor of the Hebrews, and from him

"(*a*). *Peleg:* and

"(*b*). *Joktan:* called by the Arabians *Kachtan*, ancestor of the various Arab tribes mentioned v. 26–29.

"4. **Lud**: probably a people of Æthiopia.

"5. **Aram**: the inhabitants of Syria and Mesopotamia. Their descendants:

"(1.) *Uz*: the inhabitants of a district in the north of Arabia Deserta.

"(2.) *Hul:* perhaps the inhabitants of Cœlo Syria.

"(3.) *Gether:* unknown.

"(4.) *Mash:* the inhabitants of a part of the Gordiæan Mountains (Mons Masius) north of Nisibis."

"*Bush's Notes on Genesis*," vol. i., pp. 168–70.

Now, about one hundred years after this separation, we read that the earth was divided, as it now is, into continents and islands. How this was done, the record does not inform us; **but it does distinctly state the fact that it was done**: and the fact is divinely recorded, too, in the genealogy of one family, since one of the sons of Eber was named to commemorate the event. He was called Peleg, meaning division; for the year or the day of his birth the earth was divided. This event took place A. M. 1757–58. The record reads—

"And unto Eber were born two sons; the name of one was Peleg: for in his days was the earth divided; and his brother's name was Joktan."—Gen. x. 25.

Adam Clark has this note:—

"Verse 25. **Peleg**, from **Palag**, to divide, because **in his days**, which is supposed to be about **one hundred** years after the flood, **the earth was divided** among the sons of Noah. Though some are of opinion that a **physical**, and not a **political** one, is what is intended here: viz., a separation of continents and islands from the main land; the earthy parts having been united in one great continent previous to the days of Peleg. This opinion appears to me the **most likely**, for what is said in verse 5 is spoken by way of **anticipation**."—"Clarke's Commentary," p. 64.

Rev. Mr. Catcott of England has treated on this at some length; and he follows that most celebrated Biblical critic and scholar, Bengel, who says in his *Ordo Temporum:*—

"'**Peleg** was named from the division of the earth which happened in his days. The earth, after the deluge, was di-

vided by degrees, by a **genealogical** and **political** division, which is expressed by the word **nepetze** and **neplddew**: but a very different kind of division is meant by the word NEPELEGE, namely, a **physical** and **geographical** division, which happened at once, and which was so remarkable and of such extent as suitably to answer the naming the patriarch therefrom. By this word (PELEG) that kind of division is principally denoted which is applicable to **land** and **water**; from whence, in the Hebrew tongue, **Peleg** signifies a **river**, and, in the Greek, **Pelagos**, the **sea.**' From this meaning of the word, Mr. Catcott says we may conclude that the earth was **split** or **divided asunder** for a very great extent, and the **sea came between**, in the days of **Peleg.** Now, he thinks, from the disjunction of **America** from this part of the world by a great sea, it may be allowed that this was the **grand division** intended by the passage under consideration; and therefore he supposes, with Bengelius, that, 'soon after the confusion and dispersion, some of the sons of Ham went out of **Africa** in that part of **America** which now looks toward **Africa**; and the earth being **divided** or **split asunder** in the days of **Peleg**, they, with their posterity, the **Americans**, were, for many ages, separated from the rest of mankind,' etc. Mr. Catcott, in order to strengthen this explanation, brings two quotations from two ancient writers: one from Plato and another from Ælian's History of various things. Plato introduces an event which happened in the most early ages of the world in his *Timæus*, of a vast tract of land, or an island greater than Libya and Asia, situated beyond the bounds of Africa and Europe, which, by the concussion of an earthquake, was swallowed up in the ocean. Plato introduces this fact as related by Solon, who, while he was in Egypt, had heard it from an old Egyptian priest, when he discoursed with him concerning the most ancient events. The priest informed him 'that this island was called Atlantis, and was larger than Libya and Asia; that it had an easy passage from it to many other islands, and from these to all that continent which was opposite; that within the mouth or entrance of the ocean there was a gulf with a narrow entry: but that the land which surrounded the sea, called **Pelagos**, where the division was made, might justly be called a continent. In after times, there happened a dreadful earthquake and inundation of water, which continued for the space of a whole day and night; and this island, Atlantis, being covered and overwhelmed by the waves, sunk beneath the ocean and disappeared,' etc.

"The other narrative, from Ælian, is as follows, which corroborates this; and indeed would incline one to believe

the tradition of so great a catastrophe could not arise without some just foundation. He says: 'Theopompus relates a certain discourse that passed between Midas, the Phrygian, and Silenus. When these two had discoursed of many things, Silenus, above all, tells Midas that Europe, Asia and Libya ought to be considered as islands, which the ocean wholly surrounded; and that the part of the world which lay beyond this ought only to be esteemed the continent, as it was of an immense extent, and nourished very different and vastly larger kinds of animals than this side of the world.' Then Mr. Catcott says: 'From what has been offered, we may conclude that Africa and America were once joined, or at least separated from each other but by a very narrow gulf; and that some time after the flood, the earth was divided or parted asunder, probably by means of an earthquake: and then this middle land sunk beneath the ocean.'"

We give these authorities for what they are worth. Of such a remarkable event we should expect some tradition would have been preserved, as there has been of the universal deluge; and it is a fact that such a tradition does exist.

It is enough for us to know that originally the water was all in **one body** (Gen. i. 9), undivided by land; and that in the days of Peleg, one hundred and fifty years after the flood, and after the whole habitable earth had been overspread with the human family, after their tongues had been confused, the earth was divided into continents and islands as it now is: and thus the difficulties of ethnologists are entirely removed, and the peopling of the entire earth naturally and Scripturally accounted for.

We claim that our proof that the whole earth was originally peopled with races of one blood is Scriptural, demonstrative and unanswerable. We can not conceive how Christian men who receive the Bible as a divine revelation can reject its plain teachings on this point. It is not the statement of Moses alone that they cast aside, but the equally as plain statement of the Holy Spirit by the mouth of Paul: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitations." (Acts xvii. 26.)

Who that really accepts the Bible as God's word will deny that

apostles were authorized and commanded to preach the Gospel to **all the nations and tribes and races** that inhabited the countries as they stand in the above table, and that it is the duty of the Christian church to-day to send the Gospel to all these, even "to the uttermost parts of the earth." No race of men—no nation—is excepted, and therefore Africans, as well as Asiatics and Americans and Europeans, are included. We exhort our brethren to reconsider well their new-found theory, lest they be found fighting against God.

CHAPTER V.

The Covenant of Circumcision.

The Covenants of Promise all Gathered into and Confirmed by the Token of Circumcision.

Patriarchal Dispensation.

Wednesday, Anno Mundi 2033.

PERHAPS no parts of the Sacred Scriptures are less understood, or more misunderstood, perverted and mistaught, than these Covenants; and the most dangerous systems of error are built upon misinterpretations of them. The great mass of Protestant and Baptist churches, even those well read in the Bible, see no gospel in them, and indeed very little sense. And, alas! "as with the people, so with the priest"! few ministers have given any careful attention to them, so that most regard them as all fulfilled by the death of Christ, and we have no more concern with them; while a multitude of others regard the Covenant of Circumcision as the Covenant of Grace, (!) and that the Church of Christ was originated by it, and was under its provisions set up in the family of Abraham. Upon a candid examination we will find that neither of these theories is true.

I propose to take the plain text of the promises, and accept Paul, an apostle especially chosen to teach the Gentiles, for my guide and expositor. The promises and Covenants, and the token of the Covenant, were all thoroughly explained to the patriarchs to whom they were given, and they perfectly understood them, and were saved by a cordial faith in them; and though we look in vain for this specific recorded explanation in the Old Testament, where, indeed, we do not need it, yet we do find it in the clear explanations to the Gentile

world, made by the inspired apostle. I ask the reader to lay aside all previous prejudices and impartially follow me, while I attempt to trace "the steps of that faith which Abram had."

Abram Twice Called in Ur of Chaldea.

If the reader will refer to Gen. xii. 1, and Acts vii. 2, 3, you will see that God twice appeared unto Abram and called him to leave his land, family and kindred, who were idolaters, to go into the land that God designed to give him; and the history of his forsaking all in obedience to God's command, will be found in Gen. xii. 4–10. Here we find Jehovah's—*i. e.*, **Yaveh's**—the Coming One's first **promise:**

"Go from thy land, and from thy kindred, and from thy father's house, to the land that I will show thee. And I will make of thee a **great nation**; and I will bless thee, and I will make thy name great and thou shalt be a blessing. And I will bless them that bless thee, and him that curseth thee, will I curse; and in thee shall all the families of the earth be blest."

Abram left Ur and crossed the Euphrates, and journeyed as far as Bethel, on the east of the river Jordan, and there abode.

In this first promise we see that personal salvation was not promised to Abram or to his descendants for obedience to Yaveh's commands. It is important to keep this in mind.

Some years after this Jehovah appeared to him again, and promised him the land he was a sojourner in, without giving its specific boundaries:

"Lift up thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For the whole land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, thy seed also shall be numbered. Arise and walk through the land, in its length and in its breadth, for to thee will I give it."—Gen. xiii. 14–18.

The reader will see that in this promise Yaveh adds two items to the first one—viz.: 1. The possession of the whole land. 2. A numberless offspring, but no promise of a personal salvation to him or his seed.

Abram removed from Bethel to Hebron, and dwelt by the oaks of Mamre. After Abraham's victory over the five kings, and his meeting with the Angel of the Covenant in his office as King-Priest,[1] and he had received his blessing, the Lord appeared the fifth time, and renewed his promise.

"Abram said: 'Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?' And Abram said: 'Behold, to me thou hast given no seed; and lo, one born in my house is mine heir.' And, behold, the word of the Lord came unto him, saying: 'This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.' And he brought him forth abroad, and said: 'Look now toward heaven and tell the stars, if thou be able to number them;' and he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it.' And he said: 'Lord Jehovah, whereby shall I know that I shall possess it?'"

Now, by one of the most impressive ceremonies, ever after observed by the ancients in making a firm Covenant, God ratified these promises by the blood of slain animals, and specifically fixed the boundaries of the land promised. Here is the history of the transaction:

"And he said unto him: 'Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.' And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. And he said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity

[1] Melchisedec—a theophany, manifestly, and so declared by Paul, Heb. vii. 1–11. A still living priest is this Melchisedec.

of the Amorites is not yet full.' And it came to pass that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." —Gen. xii. 9–17.[1]

Unless this deep sleep and horror of darkness, with the prophecy following, was intended to answer Abram's question, we know not its significancy. Abram certainly understood by it that, **not during his natural life was he to inherit the land,** but that he must go down into the grave, and inherit it with the Promised Seed, with whom he had been made joint heir; and this was to him the promise of a resurrection from the dead, by the power of God, to an immortal, glorious life and reign with Christ and his spiritual seed upon the promised land. All this was foreshadowed by Abram being laid powerless in a deep sleep, as it were the sleep of death, and the horror of great darkness, as of the grave, from which he was recalled again to the light of day; as the fiery trials through which his descendants were to pass in Egypt and an ever-watchful Providence over them were foreshadowed by the smoking furnace and the burning lamp that passed between, but did not consume the divided pieces.

Here God made a Covenant with Abraham concerning the territorial boundaries of the land:—

"In that same day the Lord made a covenant with Abram, saying: 'Unto thy Seed have I given this land, from the river of Egypt[2] unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perezzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.'"—Gen. xv. 18–21.

By reference to the map in Part III. it will be seen that in breadth it is from "sea to sea," *i. e.*, from the Persian Sea, or gulf, on the east, to the Mediterranean on the west; and in its length "from the river of Egypt to the ends of the land" northward. (See Ps. lxxii. 8; and for a more minute description, Ezek. xlvii. and xlviii., and the map of the land when re-divided, in Part III.)

[1] See comments at the close of the chapter.

[2] This is generally understood to be the river on the border of Egypt, near Kadesh, that separates Egypt from Canaan. See map in Part III.

This vast empire of three hundred thousand square miles, which the descendants of Abram have never occupied, capable, with its wonted fertility, of supporting sixty million of inhabitants, and, when the curse is removed, ten or twenty times this number, is the land promised to Abraham and his seed — Christ — and destined, in the constitution of things, to be the first dominion of his everlasting kingdom. But as yet neither Abraham nor Christ has ever possessed a foot of it. Christ came once to his own land, and his own brethren, his lawful subjects, received him not; but when he comes again he will cast out the fleshly children and take possession of his own land, and "possess the gates of his enemies," and inherit it while the sun and moon shall endure, with Abraham and his fleshly descendants—Jews who possess his faith.

The Fleshly Token Added.

When Abraham was ninety and nine years old, God recounted all the promises hitherto made with Abraham, and confirmed them by a visible token, to be observed by Abraham's natural seed forever. Here is

The Text of the Covenant.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: 'I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.' And Abram fell on his face; and God talked with him, saying: 'As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' And God said unto Abraham: 'Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between

me and you and thy seed after thee: Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.' And God said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.' Then Abraham fell upon his face, and laughed, and said in his heart, shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?"—Gen. xvii. 1–17.

Every reader can see that the promises here enumerated are identical with those contained in the Covenant we have already considered, made with Abram fourteen years before, and confirmed by God's promise only. Here the Lord changed Abram's name to Abraham,—from father to father of fathers, *i. e.*, numerous, indicative of his fatherhood of nations; and that of Sarai, his wife, from my mistress to Sarah, princess, because she was to be the mother of nations. The Lord assures Abraham that he will establish his Covenant—concerning the literal land of Canaan, even "ALL of it"—for an everlasting Covenant to him and his Seed, which is Christ. **The everlasting possession of the land is then only promised to those who are Abram's seed by virtue of their relationship to Christ, *i. e.*, his natural seed having his faith.** Notice the language of the appointment: "This is my Covenant," *i. e.*, token of my Covenant, already given, as is explained in the next verse; viz., "And ye shall circumcise the flesh of your foreskin [*i. e.*, the foreskin of your flesh] and **it** shall be a **token** of the Covenant betwixt me and you," *i. e.*, a token of that Covenant that is already existing between **me and you, Abraham,** made fourteen years since.

We are confident that we do not mistake the teachings of this passage when we say that the **rite** of circumcision,—with the laws governing it, and, taken together, may be called a Covenant—an agreement—was appointed to be the **token** of the Covenant of Promise, made fourteen years before with Abraham.

"'**This is my covenant.**'—The token of it; for the promise itself was given before, which is more properly the covenant: circumcision is so called in an improper sense, being only the **sign** of it."—(Gill, Com. *in loco.*)

But not by his simple promise, not by the blood of slain animals, and not by the visible token in the flesh of the children of Abraham only did God confirm to his servant this Covenant that secured to him a countless progeny and great nation, and the progenitor of the promised Seed—the divine Messiah and Redeemer, but also he confirmed his **word**—promise—and by an oath.

"By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

Can we, who believe the Scriptures, any more doubt that God will ultimately give to the flesh-marked descendants of Abraham the whole land of Eden—bounded by the Euphrates and the Eastern Sea on the east, and the Mediterranean on the west—for an everlasting inheritance, than that the seed of the woman, Christ, should descend from the family of Abraham? We can no more doubt the one oath-confirmed promise than the other.

The Peculiar Office of the Fleshly Mark.

We have seen that God confirmed the Covenant of Promise to Abraham concerning his Seed, Christ, and, concerning the land, by two things, in which it was impossible for God to lie; viz., his Promise and his Oath. But another Covenant

or arrangement is necessary, to be added to the confirmed promise, to enable it to be demonstrated to the "seed of Jacob" and to the world that God had fulfilled it.

1. God promised to make of Abraham's natural seed a "great nation."

2. That the Seed of the **woman,**—not of the **man,**—and therefore divine, the Son of God,—was to come forth from his (Abraham's) loins.

Both these promises God could fulfill; but, unless Abraham's natural descendants were kept separate and distinct from all the other families of the nation, no man could know that he had done so. The Covenant of Circumcision provides this desideratum; it is simple and easily understood:

1. God commanded Abraham to circumcise the foreskin of all the males of his household, whether born or bought; and this was to be observed in all generations, until the Covenant was fulfilled,—*i. e.*, until all the land promised had been occupied by the natural seed of Abraham, etc.

2. The uncircumcised male descendant was to be cut off from the family,—not received as one of Abraham's descendants. This did not in the least affect his personal salvation, but it worked a forfeiture of all claim to the **land** and **temporal blessings** secured by the Covenant.

3. This fleshly mark, then, was appointed to distinguish the family of Abraham from all others; and, by virtue of its operations, it constituted the seed of Abraham **a distinct people,** and was the basis of their **nationality;** and when Christ appeared, it was known from which tribe and family of the future Israel he was born.

We say that the rite of circumcision was added to the Covenant of Promise, as the bow in the cloud to the promise made to Noah, to be a visible token of the promise; as the scarlet cord was the sign or token added to the promise made to Rahab, and as the act of baptism to the Christian's faith in the promise of Christ. IT WAS NOT APPOINTED TO CONFER GRACE, BUT TO CONFIRM GRACE PROMISED AND RECEIVED, TO EVERY JEW HAVING ABRAHAM'S FAITH,—GENTILES HAVING NOTHING TO DO WITH IT.

The circumcision and casting away of a portion of the flesh was not only designed to be a visible mark, but it was also designed to be a type or emblem of vital significancy; viz., of that spiritual circumcision of the heart, by which alone they could become the spiritual children of Abraham, having like precious faith with him, and thereby inheritors of the promises made to him and his Seed, which was Christ. Only such will possess that "promised land."

So, we understand the intent and significancy of circumcision. When put upon the **flesh** only, it marked the **natural family** of Abraham, and separated them into a **nationality**; but when placed upon the **heart,** by the circumcision made without hands, it marks the spiritual seed of Abraham and Christ, and separates them from the world as a peculiar people,—not a church, but a **spiritual family.**

The Duration of the Covenant.

It is taught by many that by the death of Christ and the introduction of the New Covenant in the blood of Christ that all the old Jewish Covenants—including circumcision—were fulfilled and abolished. But Paul tells us that those things that were merely **temporary**—that could be shaken—the shadows of the good things to come—were to be removed by the death of Christ, while those that were appointed for all ages to come, remained.

"And this word, yet once more, signifieth the removing of those things that may be shaken [*M. Reading*] as of things that are made, that those things that can not be shaken may remain."—Heb. xii. 27.

Now the Covenant of Circumcision, which God made with Abraham, is of the latter class. It is an everlasting Covenant ordered in all things and sure. It is an unchangeable Covenant, both as to its **provisions** and its **token**. This is in the very letter of it:

"And I will establish my Covenant between me and thee, and thy seed after thee in their generations **for an everlasting Covenant.** And I will give unto thee and to thy

seed after thee **all the land of Canaan**[1] **for an everlasting possession.**"

This is the landed provision:

"And my Covenant [*i. e.*, the token of it] shall be **in your flesh for an everlasting Covenant.**"

This is the outward sign, seal or token, and it can no more be changed, or something else be substituted for it, than some other people can be substituted for Abraham's family, or something else for the original provision. And yet, strange to say, all three impieties have been committed, and are now taught and practiced—as water baptism for circumcision, the Gentiles and their children for the Jews, and heaven above for the land lying between the Euphrates and the two seas—the Persian and Mediterranean! Let it be borne in mind that this Covenant is an everlasting as well as an unchangeable one. So David, by God's Spirit, understood it:

"He hath remembered his covenant forever, the word which he hath commanded to a thousand generations: which covenant he made with Abraham; and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number, yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people."

It was the Covenant to which Mary referred (Luke i. 54, 55), and Zacharias (Luke i. 67–68).

Paul did not understand that the Covenant of Circumcision has been disannulled or superseded by something else, and that it was no longer binding upon the descendants of Abraham, and he circumcised Timothy after he had become a Christian and received Christian baptism, because he was entitled to the rite, his mother being a Jewess (Acts xvi. 1–3.); but Titus he would not circumcise because a Gentile. The **token** as well as the provisions of the Covenant of Circumcision belongs to the Jews, and to the Jews only, and not to the Gentiles, and both the provisions and the token of it are unchange-

[1] Will the reader refer to Genesis for the boundaries of the land promised. It has never been possessed by the Jews.

able and everlasting for a thousand generations. Here is what Paul taught:

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law [the ceremonial law], which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator."—Gal. iii. 15–19.

Let us, in conclusion, sum up the distinct promises contained in this Covenant which constituted

Abraham's Faith.

1. That he should have a numerous natural seed, and be the father of a **great and mighty nation** and a divine Seed.

2. That this Seed would be none else than the only-begotten Son of God, appearing in human flesh—since he was the **seed of the woman** only—miraculously conceived as Isaac was, and that his bruising by the Sin Power would be accepted as an offering for sin, being raised from the dead as Isaac was, in a figure, and that remission of sins and salvation were through faith in his name.

3. That this Seed would possess the literal land of Canaan forever.

4. That Abram, with his seed possessing his faith, should, with this Seed, inherit the land of Canaan forever, which was a promise of a resurrection from the dead to an immortal life and reign with Christ.

5. That in the fullness of time his Seed, which is Christ, should "possess the gates of his enemies;" *i. e.*, that he would gain universal dominion, and reign supremely and gloriously, with his brethren, as king over all the earth.

All can see that this Covenant was a promise to Abraham, and all his seed that walked in the steps of his faith, of a resurrection from the dead to an immortal life and inheritance with Christ, and that it would not be fulfilled to him, or to any heir of the Covenant, until after his resurrection from the dead. These promises were, therefore, "afar off," but constituted all his abiding hope. Paul, speaking of the faith of the ancient saints, says that "they all died in faith, not having received the promises, but having seen them [by faith] afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth;" and that without us, the minor heirs of the inheritance, it was not meet that they should be made perfect.

We say this Covenant involved the promise of a resurrection to immortality of all who died in the faith of Abraham; and this was the gospel which Paul preached, and for which he was called in question and accused before Agrippa by the Sadducees. When before Ananias, he declared: "On account of the hope and the resurrection of the dead I am called in question." When subsequently brought before Agrippa he affirmed:

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts xxvi. 6–9.

The promises, therefore, made to Abraham and to the fathers after him, clearly taught the doctrine of the resurrection of the dead, which so many deny.

The Spiritual Significancy of Circumcision.

We must believe that the significancy of the rite was fully explained to and understood by Abraham, and taught diligently by him to his family,—that it represented to the subjects the important truth, that, unless the foreskin of their hearts was circumcised by the operation of that faith which

Abraham, their father, had before he was circumcised, they could not inherit the promise made to him and his Seed. As it was to Abraham the sign and the seal of the righteousness of the faith **he** had, being uncircumcised, so it must likewise be a true sign and seal of a like faith possessed by them antecedent to circumcision, or they themselves could not be received as the seed.

Let us notice the teachings of Moses touching the significancy of the token; though, during the theocracy, it was added to the law, and its outward observance required of **all**, because of transgressions, until the Seed should come, and therefore called the law of Moses; but the ceremonial law, which was but a temporary one, was fulfilled and abolished. Will the reader turn and read Lev. xxi., the entire chapter? In verse forty-one, we see it clearly taught that a participation of the full blessings of the Covenant was conditioned upon a circumcision of the **heart**, and not of the **flesh**:

"If, then, their uncircumcised **hearts** be humbled, and they then accept of the punishment of their iniquity; then I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will remember the land [*i. e.*, to give it to them]. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes."

Moses taught the people of Israel that the Lord required and would accept only a spiritual service and worship,—that of the whole heart and soul, *i. e.*, the affections; and that to render this, the foreskin of their hearts must be circumcised,—the enmity and rebellion of them cut off:

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with **all thy heart**, and with **all thy soul**, to keep the commandments of the Lord, and his statutes, which I command thee for thy good? Behold, the heaven, and the heaven of heavens, is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as

it is this day. Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."

It is also clearly expressed in Deut. xxx. 5, 6:

"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will **circumcise thy heart,** and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live."

Read the whole chapter, and notice from it, that, a mere observance of the outward act of circumcision, and a keeping of the law given by Moses, only entitled the natural seed of Israel to **a tenancy-at-will** occupancy of the land,—not to that everlasting possession promised to Abraham and his Seed; for Moses says:

"If thou wilt not observe to do all the words of this law, ... ye shall be plucked from off the land whither thou goest to possess it."—Deut. xxviii. 58–63.

Israel did not keep the law; and they are now suffering the curse pronounced.

But, to return to the well-understood significancy of the token. Read Jer. iv. 4 and Ezek. xi. 9 in connection. The circumcision of the heart is declared to be the giving to them one heart, and putting a new spirit within them; a taking away the stony heart of their flesh, and giving them a new heart of flesh to love God, and to walk in his statutes. For the peaceable fruit of this David prayed (Psalm li. 10):

"Create in me a clean heart, O God; and renew a right spirit within me."

Paul, our guide in this matter, tells us who is the real Jew,—the true child of Abraham,—and inheritor of the promises made to the fathers:

"For he is not a Jew which is one **outwardly;** neither is that circumcision which is outward in the flesh; but he is a Jew which is one **inwardly;** and circumcision is that of **the heart, in the spirit,** and not in the letter; whose praise **is not of men,** but of God."

Let the reader carefully study the whole chapter, and the following one in which he discusses the question whether the heirship of the promises was through the **law** or of **promise,**—of **works** or of **grace,**—and shows the importance of noting the fact that the promise, through the belief of which Abraham was justified and made heir of the world, was four hundred and thirty years before the law; and, therefore, he nor Isaac nor Jacob could nave been justified by the law. And he furthermore shows that, if any one depended upon the external rite of circumcision for justification, he had fallen back from the Covenant of Promise, which was of grace alone in Christ, and relied upon the law of works, and bound himself to keep the whole law; for, if saved by the law of works, he must keep every requirement of the law, or he would fall under the curse: "Cursed is every one that continueth not in **all** things written in the book of the law to do them." So we can and should teach today that, if any one relies upon any one external rite of the Christian church, as baptism, for salvation, in whole or in part, he falls short of accepting the Covenant of Grace, and is a debtor to keep the **whole** law. The Christian can observe baptism with its proper significancy, and not subject himself to the law; and so Paul could circumcise Timothy without making him a debtor to the law of Moses, because he administered it to him with its proper significancy, and not as a ground of justification.

In concluding upon this subject, I feel authorized to say that the circumcision of the flesh, made with hands, was a type of the spiritual circumcision, made without hands upon the heart by the Holy Spirit; which is unto all and upon all who believe in Christ, whether Jew or Gentile. Not baptism, then, in the new economy, but spiritual regeneration, comes in the room of fleshly circumcision for the Gentile, while the fleshly token is still an everlasting Covenant in force with the natural seed of Jacob; for the promise concerning the land is not yet fulfilled. Paul explains this even more fully to the church at Colosse:

"And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised

with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 10–14.

Read on to the end of the chapter.

Thus we see that neither circumcision nor any of the legal ordinances are now binding upon us Gentiles; and, if we resort to them, we become entangled in a yoke of bondage and death. We see, also, that the Covenant of Promise is the Covenant concerning Christ,—the everlasting Covenant of Grace in Christ,—and is to become the new Covenant when brought forward and ratified by the blood of Christ, who, being the Testator of it, must needs die to give it force; and, rising again, he becomes the Administrator of it to confirm the promises made to the fathers. We also see that the fleshly mark was to the seed of Abraham a token only of this Covenant to be observed by them until all the promises should be fulfilled, both concerning the **land** and the universal and glorious reign of Christ over all nations. We see that the **design** of the fleshly rite was like the design of baptism,—purely **spiritual**, denoting the work that must be done upon the heart by the Holy Spirit to entitle one to heirship with Christ; and also that it was not a sign of a sign,—not a type of a type—which is an absurdity, and could not therefore have been a type of baptism, which is only a sign of that very condition of heart of which Christian baptism is the sign, *i. e.*, regeneration. Circumcision represents to the Jew what he must be the recipient of, *i. e.*, regeneration: baptism represents what the Christian is the recipient of. The former, therefore, could be applied to an infant or unbeliever: the latter can only be applied to a regenerated person. We see, also, the explanation of that mystery so long hidden from the world, but revealed by the apostles, *i. e.*, how the Gentiles—those not the natural seed of Abraham—may become fellow-

heirs with the believing Jews of the **spiritual** blessings of the same Covenant:—

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The student should examine carefully Paul's epistles to the churches at Galatia and Ephesus, reading in this connection the entire epistles.

The Covenant of Circumcision and the Church of Christ.

From this explanation of the Covenant of Circumcision, the reader can clearly see the gross error of Judaism, and how utterly it perverted the Gospel of Christ—Christianity. The Judaizing teachers taught that fleshly circumcision was essential to salvation in connection with faith in Christ, and therefore taught that the Gentiles should be circumcised, and keep the law of Moses, if they would be saved. We have clearly seen that neither the provisions nor the token of the Covenant of Circumcision belonged to the Gentiles—which was purely a **race** provision,—and that it secured to those possessing it the specific land God promised to Abraham, provided they possessed his faith, Gentile Christians having no shadow of a right to the land of Canaan, and never will be allowed to dwell in it.

The thoughtful reader will also see that the Lord Jehovah did not by circumcision organize a church in the family of Abraham, or among the Jews during the Jewish Dispensation. There was no semblance of an organization formed in Abraham's or Moses' day designed to separate professed Christians from sinners, having its own peculiar rites and ordinances. The time had not come for a **visible** separation between professed believers and the unregenerate. We have no ground to believe that many of the immediate family of Abraham ever possessed his faith and were saved; and it is true that **very few** of his natural descendants, during the

entire Jewish Dispensation, were saved. They were generally and proverbially a very bad race, and, I think, the most wicked nation that dwelt upon the earth, because they sinned against so much greater light and knowledge. If a Christian church was indeed organized in Abraham's family, and by this Covenant, it was a Jewish church, and none but Jews could belong to it; and if it is continued to this day, it must still be a Jewish church, and none but Jews the recipients of fleshly circumcision can belong to it. Let this fact thoroughly possess the minds of all. Gentiles never had, and never will have, any interest in the Covenant of Circumcision. They will, by virtue of the work of Christ, as nations be blessed. But this Covenant did not secure his coming, or any thing pertaining to his blessed work, since all that was secured by the Covenant of Redemption. This Covenant with Abraham only secured his descent from Abraham's family, as the Covenant with David secured his descent from his family. It seems to me that these considerations should forever dispel all the misapprehensions and confusion of thought arising from the misteachings of this Covenant.

The Gospel salvation through Christ was clearly set forth in the teachings of this Covenant, as it was through the ceremonial law, for all the rites and ceremonies, all the offerings and the offerers, were types of Christ, and pointed the faith of the worshipers directly to Christ as coming to suffer, as the ordinances of the Church point back to Christ as having suffered, thereby opening up a new and living way to God. Thus was the Gospel preached to Abraham, and he believed on Christ, and his faith was accounted to him for righteousness.

This was the faith of the patriarchs, and of the children of Israel one hundred and fifty-four years before the exodus from Egypt; and it was Moses' faith in these glorious promises and this future enduring inheritance that influenced him, when he was come to years of maturity, to "refuse to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto

the **recompense of the reward.**" The faith of all the ancient saints, then, took hold on the coming Christ, and the resurrection of the just, and future glory conferred through him; and this is **the grand point** I have wished to make manifest to my readers.

The sun of the world's Wednesday set in deepest gloom, and a long, dark night of one hundred and fifty-four years rested upon the whole world. The descendants of Jacob and Joseph, with but here and there an exception, sank into the gross idolatry of the Egyptians. But God did not see fit to leave himself without a few witnesses. Kohath and Amram, of the sons of Levi, and their families, seem to have been the conservators of the true faith; and to Amram, Moses was born, and by him, in his earliest years, carefully instructed in a knowledge of the true God and the faith of the fathers; and he was chosen of God to conduct his people to the morning light of a new and far brighter day. Thus closed the Patriarchal Dispensation.

WEDNESDAY NIGHT, ANNO MUNDI 2513.

CHAPTER VI.

The Legal or Jewish Dispensation.

The Sinaitic Covenant — The Introduction of the Legal or Typical Dispensation — The True Design of Sacrifices Considered — The Reason for Their Re-appointment.

Thursday, Anno Mundi 2465.

AS Moses descended from Mt. Sinai with the two tables of the Law in his hands, and his countenance blazing with a light that no man could look upon, the sun of the World's Thurday morning rose upon the earth. The millions of the descendants of Jacob just redeemed from their Egyptian captivity, encamped at the foot of that mountain, in the desert of Arabia. The mountain was pavilioned with a cloud of darkness, and its top blazed with vivid lightnings that no eye could gaze upon unappalled. The Angel of the Everlasting Covenant had descended upon that mountain, and made it terrible by reason of his presence. He had called Moses up into this more than royal audience chamber, and had given to him a code of laws for the government of the nation of Israel, and had engraved with his own finger upon two tables of stone the moral law in ten commandments for a perpetual observance. Here around the smoking mountain did the Word, Jehovah, through Moses, enter into covenant with the descendants of Jacob, which he ratified with the blood of slain animals. He did not intend by the introduction of this covenant to abolish, either in whole or in part, the previous one made with Abraham, which he had confirmed unto Isaac and unto Jacob for a law for a thousand generations, but it was intended only as an appendage to that—a mere temporary affair. The reason of this additional covenant, with all its rites and ceremonies, which were types, Paul tells us "was

because of transgression, till the Seed should come to whom the promise was made, and it was ordained by [or through] angels in the hands of a Mediator." This covenant, called elsewhere "The Law," and the "First Covenant," because it was the first ratified with blood, can be seen in its most condensed form in Deuteronomy, from the fifth to the thirty-first chapters, which I trust the Bible student will read in connection with this.

Here at the introduction of this Dispensation,—which we call the Jewish, because the religious rites were enjoined upon the Jews only, and the privileges of the covenant confined to the Jews only,—was instituted a new religious worship widely different from any previous one, and marking a large increase of light and a fuller revelation of the plan of salvation, through the blood and mediation of Christ the Kinsman-Redeemer.

It was not a system of Ritualism, though it enjoined multiplied rites, observances and sacrifices. It nowhere taught that salvation from sin could be obtained by the observance of those rites, or that remission or spiritual circumcision was to be obtained in connection with them; but that they were only types and figures pointing forward to Christ, and of which Christ was the substance. In the beginning the whole nation of the Jews clearly understood this, and all who were justified were justified by the same faith Abraham had. They looked, by the assistance of the types, forward to Christ as the great Archetype, just as we look back through the ordinances of the Christian church to Christ the substance, and, by believing, are justified.

We know of no better place to explain the design of sacrifices, or the reason for their re-appointment under the Levitical priesthood, than at this place, nor can we better explain them than by adopting the language of Frey, the converted Rabbi:

"First, with respect to the former, I would observe that it was calculated—

"1. To teach our first parents the nature of death. They had been threatened with death; but what notion could they have of dying? They had never felt the cold hand of death, nor witnessed the agonies of expiring nature: but to behold the struggles of the dying victim was calculated

to excite and preserve in their minds a lively sense of what was meant by death, and what they had to expect for their transgression.

"2. To illustrate the nature of the death of the 'seed of the woman,' by which they were to be reconciled to God. As it was not the design by God that the Messiah should suffer and die before the lapse of several thousand years after the promise was made, there is nothing more natural than to suppose that the institution of sacrifices was ordained by God as a **sign** and **representation** to be observed in faith and expectation of the death and sacrifice of the **promised** Messiah, as we now celebrate the ordinance of the Lord's supper in **remembrance** of that death and sacrifice **already** past.

"3. To seal the promise to Adam, and confirm the new covenant with him, as he did afterward to Noah and Abraham and others, by accepting their sacrifices.

"The learned Eusebius, having deduced from the Scripture account of the sacrifices of Abel, Noah and Abraham, and from the sacrificial institutions of Moses, the fact of a Divine appointment of sacrifices, proceeds to explain the nature and true intent of the rite in the following manner:

"'While men had no victim that was more excellent, more precious, and more worthy of God, animals were the price and ransom of their souls; and their substituting these animals in their own room bore, indeed, some affinity to their suffering themselves, in which sense all the ancient worshipers and friends of God made use of them. The Holy Spirit had taught them that there should one day come a **victim** more venerable, more holy, and more worthy of God. He had likewise instructed them to point him out to the world by types and shadows; and thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind the things which God had resolved to accomplish.'— *Euseb. Dem. Evan.*, lib. i., cap. x., p. 36.

"Secondly, The design of the **re-appointment** of sacrifices under the Levitical priesthood. As, in the process of time, the different branches of religious faith and worship were awfully corrupted by the nations of the earth, so, likewise, the institution of sacrifices. The true object, matter and design were miserably changed. Instead of the true God, they worshiped idols, and sacrificed unto devils; instead of animal sacrifices, they caused their sons and their daughters to pass through the fire. The posterity of Abraham, during their captivity in Egypt, retained but little more of the true knowledge and practice of the original institution. After

their deliverance, therefore, to revive true religion, Jehovah gave them anew his law concerning sacrifices, with the addition of several particular rites. These sacrifices, like those originally instituted, neither could nor were designed to **expiate** sin, but only to **typify** the atoning sacrifice of the Messiah; and, by faith in him who was to come, they realized the same benefits as those do who now believe in him as having come. He was the original **idea** and **pattern** of them; and they were instituted as types of him, who was the antitype, a greater and better sacrifice, an oblation of a higher nature, which was to succeed and abrogate them forever."

An inspired apostle has assured us that the **whole** Levitical institution was typical:—

"Which are a shadow of things to come; but the body is of Christ."—Col. ii. 17.

"Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself."—Heb. vii. 27.

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. ix. 10.

"For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."—Heb. x. 1.

"But with the precious blood of Christ, as a lamb without blemish and without spot."—1 Peter i. 19.

"And one of the elders saith unto me: 'Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. v. 5.

"And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 8.

The great Dr. Owen, in his elaborate and invaluable exercitations, prefixed to his exposition of the epistle to the Hebrews, having described the nature of the eternal Covenant between the Father and the Son, says:—

"When God came to reveal this **counsel** of his will, this branch and part of the eternal compact between him and his Son, and to represent unto the Church what had been transacted within the veil, for their faith and edification, as also to give them some previous insight into the manner of the accomplishment of these his holy counsels, he did it by the in-

stitution of a **priesthood** and **sacrifices**, or a sacred office and sacred kind of worship united, and adapted to be a resemblance of this heavenly transaction between the Father and the Son; for the priesthood and sacrifices of the law were not the **original exemplar** of these things, but a **transcript** and **copy** of what was done in heaven itself in **counsel, design** and **covenant,** as they were a type of what should be afterward accomplished on the earth. Now, although the names of priests and sacrifices are first applied unto the office mentioned under the law and their work, from whence they are traduced under the New Testament and transferred unto Jesus Christ, that we may learn thereby what God of old instructed his people in, yet the things themselves intended, and signified by their names, belong properly and firstly unto Jesus Christ, upon account of this his undertaking; and the very names of **priests** and **sacrifices** were but improperly ascribed unto them who were so called to be obscure representations of what was past, and types of what was to come."

We add the very appropriate remarks of Horne on the fitness of sacrifices in the earlier ages of our race, since they are to be re-instituted in the last:

"When the practice of sacrificing was first appointed, the use of letters was probably unknown; consequently the mode of instruction by visible emblems or symbols was both indispensable and highly beneficial. In such a state of things, the offering of animal victims was made to answer for that more simple and rational devotion which words are now happily fitted to express. When we consider sacrifices, with all their attendant rites, as appointed by God in order to assist the religious instruction, improvement and consolation of man, we must conclude that the Most High would, in the first instance, clearly explain every part of this institution; otherwise it could not answer its proposed ends. Now, if the moral import of sacrifices were thus explained, the utility of them to mankind in their rude and simple state is beyond calculation. In untutored man reason is weak, the mental feelings are heavy and rough, while sense, imagination and passion are the leading avenues both to the understanding and the heart. To man thus situated, the appointment of sacrifices is peculiarly adapted; for these convey a most pathetic and awful address to his very senses, and thus rouse him to the most serious and impressive reflections. The frequent spectacles of bleeding and smoking victims, suffering and atoning for the guilty offerers, would give them the deepest impressions of the purity, justice and majesty of God, of the evil of

transgression, of their own ill desert; and of the necessity of some adequate atonement, and of the readiness of the Deity to pardon the penitent. The numerous and diversified offerings of the ancient Jews, with the striking pomp which preceded and attended them, were fitted not only to excite and express the most reverential, humble and grateful devotion, but also to give the best direction to the whole temper and conduct. The many washings and purifications enjoined previous to the oblation of sacrifice were not only physically beneficial in the eastern countries, but directly tended to impress a simple people with a scrupulous regard to inward and moral purity, especially in all their approaches to the Deity. That this was the primary intention of these ceremonies was a maxim frequently and solemnly enforced. In those early ages the language of these well-chosen emblems could not fail to be well understood and strongly felt. Above all, the frequent sacrifices of the Jewish law were intended to prefigure and gradually to prepare men for the great atoning sacrifice of the promised Messiah. Accordingly our Saviour, in allusion to those ancient oblations, is called, by way of eminence, a sin-offering, a perfect sacrifice for the sins of the world. In a word, the religion of the Jews and that of Christians form one great and harmonious plan: the Jews saw gospel truth in its early and gradual dawn; we behold it in its meridian splendor. When Christ appeared, the candid and pious Jews embraced him, because they saw in him a glorious counterpart, a perfect accomplishment, of their ancient rites and predictions: the Gentiles, on the other hand, were led to venerate and believe in the Hebrew law, because they beheld in it an exact, though imperfect, figure and prophecy of the Gospel. What beauty and glory do these observations reflect, both on the Jewish and Christian Dispensations! What admirable depths of wisdom do they discover in both!"

The legal or Jewish Dispensation commenced, as we have seen, at the foot of Mt. Sinai, in Arabia, when the entire congregation of Israel received that special code of laws from God through the ministry of Moses, embracing also the two tables called the "moral law," to which the duty of circumcision was added, so that it was spoken of as "the law of Moses."

God there entered into covenant with the whole nation of Israel. Temporal prosperity and a permanent possession of the land of Canaan, not salvation, were promised to them if they would observe all things commanded in the record of

the law to do them, even should they no more than observe the **letter** of the law; while it secured eternal salvation to any and all who should observe and obey it "in spirit and in truth," for the spirit of the law required holiness of **heart** as well as purity of **life**, which no carnal man possessed, and which no one could possess without a circumcised, *i. e.*, regenerated heart. And all the ordinances and rites pointed the intelligent and devout worshiper directly to the promised sacrifice of Christ as the only true sacrifice and propitiation, and to his blood as alone availing to wash away all sin, and to his priesthood as the only mediation by which sinful man might find access to God, and be accepted. The ceremonial law was enjoined upon the Jews, and upon no other nation. They had no part in Israel and no right to the ordinances of their religion, and therefore the Jews regarded them as aliens from the commonwealth of Israel, as "without God and without hope in the world." We therefore call the entire period in which the ceremonial law and temple rites were of binding force, the ceremonial or Jewish Dispensation. They consisted largely in legal injunctions and ceremonial observances; therefore, the period is sometimes called the Legal and sometimes the Ceremonial Dispensation. It is denominated the "law given by Moses," though he was not the author of it, and is contrasted with the "grace and truth that came by Jesus Christ."

But "the law was weak, through the flesh," powerless of itself to save. Owing to the natural depravity of the heart, man **could not keep it** in its spirit; and by the keeping of the letter of it, no flesh living could be justified in the sight of God. For what purpose, then, served the law? It was designed only as a pedagogue—foot slave, servant, to lead the observer to Christ, in whom alone is salvation. It was "but the shadow of good things to come, of which Christ is the substance." The true nature of the sacrifices was soon lost sight of, and the design of the ceremonies perverted through the ignorance and wickedness of the priesthood. The figure was converted into the substance, the rite into a Saviour, and justification sought by the deeds of law, until priest and people lapsed into the grossest ritualism, and the entire system

was perverted, as the ordinances of Christianity are by so many to-day, by those even who profess to be, **par excellence**, the true ministers of Christ. Baptism is declared to be "the law of pardon," and both baptism and the Lord's supper are declared to be seals of the covenant of grace and "sacraments of salvation."

The Covenant with David.

By the Covenant of Promise, of which circumcision was the visible token, God secured to Abraham a large posterity, which was to become a great nation, and that from his loins the promised Seed should spring, who should inherit the land with him forever. In Jacob's last prophecy it was revealed that this King should descend from Judah. But it was not known which **family** of Judah should be honored with his birth.

After God had ruled over Israel for four hundred and fifty years through judges, the tribes of Israel became dissatisfied with a theocratic government and demanded a king. God first gave them Saul the son of Kish to afflict them, but it was David, the youngest of the sons of Jesse, after his own heart, that he chose to be the type of his own Divine Son, the promised Messiah and King of his true Israel, Abraham's spiritual Seed.

David ruled in the fear of God, and subdued all the nations around to his scepter. He conceived the idea of building a temple for the Ark and the glory of God. Though God approved the motive that prompted the thought, he only permitted him to gather the materials, and left the erection of the building to his son, but honored him by making with him "an everlasting covenant, ordered in all things and sure." The provisions of this covenant will be found in 2 Sam. vii. 11–16:

"Go and tell David my servant, thus said the Lord, thou shalt not build me a house to dwell in. But the Lord telleth thee that he will make thee a house." [What follows is an explanation of what is meant by this.] "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and **I will establish his kingdom.** He shall

build a house for my name, and I will establish the throne of his kingdom **forever.** I WILL BE HIS FATHER, AND HE SHALL BE MY SON. Even in suffering for iniquity I will chasten him with the rod of men, and with the stripes due to the children of Adam. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. **And thy house and thy kingdom shall be established forever** BEFORE THEE: thy throne shall be established forever."[1]

These promises are styled "**an everlasting covenant,** even the sure mercies of David"—favors granted to David. (Isa. iv. 3.) The house promised to David was the kingdom of his imperial and immortal son, who was to sit as Solomon upon David's throne in **Jerusalem,** the antitype of Solomon. Paul explains this covenant as having reference to Christ (Acts xiii. 34 and its connections). David so understood it.

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

And again in the 89th Psalm:

"I have made a covenant with my chosen, I have sworn unto David my servant, saying, thy Seed will I establish forever, and build up thy throne to all generations. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My covenant will I not break, nor alter the thing which has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

David declared that all his **desire** and **salvation** were secured to him in this covenant. Let us examine it for a moment, and see if it was enough to satisfy him.

1. It plainly revealed that Christ, the King and Redeemer of Israel, should descend from his family and thus become

[1] A. Clark's translation.

Seed and son. What greater **honor** could be conferred upon him?

2. It secured the permanency of his throne and dynasty forever. This is the all-consuming desire of earthly kings — the continuance of the throne in their own families.

3. It secured to him a resurrection from the dead to life and immortality, by promising "that his house, kingdom and throne, with God's Son and his son, one person, sitting upon it, should be established **in his presence forever.**" These are the words: "And thy house and thy kingdom shall be established forever BEFORE THEE." Christ could not sit and rule on David's throne forever before, and **in his presence,** unless David was present in an immortal body. Here, then, was salvation and fruition of desire covenanted and secured to David. Well might he exclaim: "In thy presence is fullness of joy; at thy right hand are pleasures for evermore." (Ps. xvi.) And again: "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." David's faith had respect only to those things promised in connection with his resurrection from the grave. He, like all his fathers, died, not having obtained the promises. Nearly three thousand years have passed, and not one provision of this covenant has been fulfilled to him. His flesh still rests **in hope.** His sepulcher is still in Jerusalem, and he himself hath not yet ascended into the heavens. (Acts ii. 29–34.) The apostle certainly meant more than some modern expounders claim he taught, viz., that David's body had not been raised and taken to heaven, for what need they be told what they so well **knew** when his sepulcher was with them? If the language means any thing, it means that David himself—David, as regards his consciousness—had not ascended into heaven. If he was in the presence of God, would he not be satisfied? Would not his desire be fulfilled and his salvation perfected? But all that was promised to him as to the future was embraced in this covenant, and all these things had reference to the **coming kingdom and glory of Christ, with respect to this earth.** Not until Christ's return to the earth will the resurrection of the just take place, when, with them, David will awake in the likeness

of Christ, so that he can be with him and see him as he is. If David is not in heaven, nor the saints of former ages, and they certainly are not, what reason have we to believe that dying saints **now** "go to heaven" so soon as separated from their bodies? Ought we not to find where it is taught in God's word before we preach it and pray it? That they go to Paradise, where went the believing righteous before, and the believing thief with Christ, to rest from their labors, and wait for the redemption of their bodies, and until their fellow-servants fill up the measure of suffering, that all may be perfected together, will be hereafter considered.

But this is the point I would impress as essential to the proper understanding of the prophetical Scriptures yet unfulfilled,—the events to be considered on the world's to-morrow: This everlasting Covenant with David has not yet been fulfilled in any part of it; his tabernacle is in ruins; his throne is unoccupied: and Jerusalem is in the hands of strangers, and the temple courts are trodden under the feet of the Gentiles. In a coming Dispensation, this Covenant **must** be fulfilled to David. His kingdom **must** be re-organized, and will consist of redeemed subjects; and Christ, his Son, must sit upon **David's** throne in Jerusalem,—for nowhere else did David have a throne,—which then, and not until then, will become "the city of the Great King:" and then, and not until then, will the "law go forth from Zion, and the word of the Lord from Jerusalem." The apostle James so understood this:

> "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."—Acts xv. 16.

The fulfillment of this Covenant involves the final restoration of all the tribes of Israel, and their renationalization into **one** kingdom and under one king, the Davidic Christ, upon the promised land, from which they are never more to be plucked up or removed. The prophecies concerning this event and its literal fulfillment will be discussed in the last chapters of Part III., where the reader will find the description of the "latter house" which David's son was to build,

and a map of the whole land God promised to Abraham when it is redistricted, and the twelve tribes located upon it.

David's Faith.

The Bible reader can easily gather it from the above Covenant, and the Messianic Psalms. He not only believed that the Seed, God's own Son, when he assumed our flesh, would descend in the line of his family, and, as the archetype of Abel's lamb and Abraham's son, would be a sacrificial victim for the sins of others,—for this is clearly set forth in the terms of the Covenant, as translated by A. Clark, "In suffering for iniquity, I will chasten him with the rod of men, and with the stripes due to the children of Adam,"—but that he would be numbered with transgressors; that he would be hung upon a tree,—crucified; that his soul would not be left in **hades**,—the spirit world,—nor his body see corruption; that his resurrection would be the earnest and security for the resurrection of all the saints. David believed that, after his own death, though his kingdom should decay, and the nation, because of its transgressions, be divided and scattered, yet, in the fullness of the times, it would be restored, and united into one kingdom; and his Divine Son, of whom Solomon was a type, would sit upon his throne and wear his crown forever: and that, raised from the dead and made immortal, he would dwell in his presence, and sit upon his right hand for evermore. This hope was all his desire, and all his promised salvation.

The typical character of the Jewish nation and its religion, and its true relation to the visible church and kingdom of Christ, will be next considered.

CHAPTER VII.

The Typical Dispensation—The Tabernacle and Temple a Type of the Heavens—The Three Heavens—Important Doctrines Established by the Service—Typical.

WHILE all believe that very much of what pertained to the Jewish Dispensation was typical, few perhaps are ready to admit that the whole of it was so. It was pre-eminently a **Typical Dispensation,** or a Revelation in types, as the last book in the Bible, from first to last, is a Revelation in symbols. Not only was every rite and ordinance of the ceremonial law, and every article and appurtenance of the tabernacle and temple worship, but the very tabernacle, and even the nation itself, were typical of good things to come, of which Christ and his church were the substance. They, each and all, were but shadows of future good things, and not the substance. And old writer says: "God, in the types of the last Dispensation, was teaching his children their letters: in this, how to put them together. And we find that the letters, arrange them as we will, spell Christ, and nothing but Christ." In that Dispensation, all the principal persons, things, times and events are typical. In a word, we have a whole Christ presented to us in them,—Christ in his **offices**, in his **character**, and in his **person**,—Christ in his relation to the Father and to man,—Christ as giving to God all that he required **from** man; and Christ as bringing **to** man all that he required from God: and finally Christ in relation to his church and kingdom.

Christ, in the Jewish or Typical Dispensation, was seen as suffering, and sacrificed in this, and glorified in the one that is to follow this. As those Eastern heavens glowed with countless brilliant stars, which, with the moon, turned the very night into day; so that Dispensation was studded ful'

with the types of Redemption. The whole temple service was eradiated with types of salvation, each one a true evangel, pointing the devout and thoughtful worshiper to Christ as "the end of the law for righteousness,"—the only true **sacrifice** and priestly **mediator** whereby sinful man might acceptably come before God.

It would be pleasing and profitable to pause here, and trace clearly in the Christian Dispensation the antitype of each type; but it belongs not to the plan of the work before me, and what has been done in this direction in Part I. must suffice. The least informed reader of the word is impressed with the fact that the bestial sacrifices and priestly ministrations all pointed to Christ as their true antitype;—that in and of themselves they were of no value;—that they could not avail to put away sin;—that they made no one perfect who essayed to come to God by them;—that priest and sacrifices served only as finger-boards to the traveler, pointing him the true direction to his distant goal. Aaron, therefore, was no **real priest**, and those slain beasts no real sacrifices.

But not all clearly apprehend that the tabernacle—and subsequently the temple—was not a type of any thing earthly, but of things in the heavens,—"heavenly things themselves." This, we think, there is no ground to doubt:—

"It was therefore necessary that the **patterns** of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the **holy places** made with hands, which are the **figures** of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. ix. 23, 24.

The tabernacle, then, was a type of heaven itself. Now, the tabernacle consisted of three apartments:—

1. The outer court, in which was the brazen altar and laver, to which no Israelite might draw nigh, unless circumcised and purified by blood; which court represented that portion of the unseen world (**hades**) denominated paradise, to which the spiritually circumcised in heart and the purified by the blood of Christ alone have access, and where John saw the souls of the martyrs and of those who had been beheaded for the witness of Jesus. They were still, when he

saw them, in the outer court, and under the altar, not in the "most holy place," which represented the third heaven; for they impatiently cried, "How long, O Lord, how long, ere thou wilt avenge our blood upon them that dwell upon the earth:" and white robes were given unto them, and they were told that they must wait **yet a little longer.** It will be at the second coming of Christ that the blood of his martyrs will be avenged, and his saints glorified; and not until their glorification will any one be fitted to enter heaven, and be presented before the Father and the holy angels. One writer claims that the outer court represented this earth, and "the worship we offer God-ward from hence;" but the sin-offering was not offered **in the court,** but **without it;** and not upon the brazen altar, but burned **without the camp:** and Christ was offered as our sin-offering, not in heaven, but upon this earth, and without the city of Jerusalem.

There is another, and, to my mind, conclusive reason in favor of my theory that the first court was a type of Paradise, —the resting place of the departed saints: There were many offerings made in the first court; but they were all peace or gratitude offerings of a sweet-smelling savor unto God. **No sin-offering, which was a bloody sacrifice, was ever offered on the brazen altar, or in this court: they were burned without the camp. Those who offered in this court had been atoned by the blood of atonement.** Now, if we may be instructed by this type, we learn that all in the first court, among whom we know are all the martyrs, including Paul himself, have had the blood of the Great High-Priest offered for them; and, while it is appointed for them to remain there, they will certainly worship, but their offerings will be only gratitude offerings, and are unto God a sweet-smelling savor—through Jesus Christ. Is not this a conclusive argument that the first court is not earth, but Paradise?

Solomon's Temple may be regarded as more fully representing the heavenlies, allowing this earth to be a part of the heavenly system. That temple had another court outer to that of the first, viz., the Court of the Gentiles, which

may, with more reason, be regarded as a type of this earth. No Gentile, until he became circumcised and purified,—until he became a Jew, could enter the first court, as no one can enter Paradise or the Court of Heaven unless he becomes a spiritual Jew by circumcision and purification. These types should instruct us, but who studies them?

2. The second apartment, separated from the court by the first veil, was the "Holy Place," which contained but three things only: the table of Show bread, the seven-branched candlestick that made the bread visible, and the altar of incense. The Show bread was a type of Christ; the ever-burning light a type of the illuminating influence of the Holy Spirit, whose office is to take the things of Christ and show them to us. As the Show bread in the Holy Place could not be seen by the priests without the aid of the ever-burning lamp, since there was no window or opening in this division, so no one, not the pure in the heavenly worlds, can rightly apprehend Christ unless he is revealed to them by the Holy Spirit, and certainly no one on this earth can do so.

3. The third apartment was the "Most Holy Place," which contained the **Mercy Seat** that was made upon the Ark of the Covenant. Now Paul tells us distinctly that this was a type "of heaven itself,"—the right hand of God, and as Aaron passed through the court of the Holy Place into the Most Holy to make a typical sacrifice for the people, God's covenanted people, so Christ, our great High-Priest, has passed, **dia ouranoon toon,** through the heavens into the Most Holy Place at the right hand of God, there to sprinkle his blood upon the Mercy Seat for us, and to make atonement and secure eternal redemption for all he represents, whose names he bears upon his breast-plate.

I have brought up the tabernacle as a type, that the thoughtful reader may be impressed with its important doctrinal teachings. I think we clearly learn—

1. **That Aaron went into the Most Holy Place to make atonement for his people, and that he could make it nowhere else.**

The slaying and burning of the sin-offering and the saving of the blood of the sacrifice was not the atonement, nor the

"making of the atonement," nor any part of the work of the atonement, but was only **preparatory** to it. This work could only be done by the high-priest **after putting on his priestly garments,** and taking the blood of atonement and passing through the Tabernacle into the Most Holy Place. IT WAS BEFORE THE MERCY SEAT ONLY THAT AN ATONEMENT COULD BE MADE.

Another important fact should be noticed in connection with the work of the high-priest:—

2. **While he was within the veil, the blessings of his atonement were not enjoyed by Israel.**

Save their preservation from the impending vengeance of God due their transgressions, they were not benefited,—received not the blessings sought; but they patiently **waited at the door of the tabernacle in the outer court** until their high-priest returned. They were "prisoners of hope;" and their hopes all hung upon his return. Their hearts were cheered and assured by the sound of the bells that were attached to the hem of the high-priest's garment. The music of those bells assured them that he was still alive; and they knew while he lived, they, for whom he interceded, would live also. It was not until he had accomplished the atonement **that he returned to the door of the tabernacle, and lifted up his hands and blessed the people.** So, in the antitype, the shedding of the blood of Christ on Calvary was not the atonement, as many represent it; nor did he make, nor could he have made, an atonement on the cross, or on **this earth**: but he was offered as a sin-offering here; he did shed the blood here that he was to offer for atonement; and he did here **satisfy the demands of the divine law;** he did, on the cross, **finish all the work he came on earth to do in connection with his atonement, or could do on this earth for man's salvation;** and this is what he meant when he said, "It is finished;" but he must needs rise from the dead, and take his blood and ascend to the right hand of God, before the true mercy seat on high, and **there** make atonement for his people. Now, the blessing of his atonement, which is the fruit of adoption, viz., eternal redemption and glorification, **no one has ever yet re-**

ceived, and no one will or can receive, until our Great High-Priest returns again to the door of the antitypical tabernacle,—into the air (**paradise**), into which all his saints, both dead and living, will be caught up, evermore to remain with him. Therefore the hope of all the New Testament saints, as it was of the martyrs and ancient Christians, was said to be the second coming of the Lord Jesus Christ from heaven, "when he will change this body of our humiliation, and fashion it like unto his own glorious body." That coming is the day of our redemption, which is drawing nigh;—the day of our salvation, that is nearer than when we first believed. They are pronounced blessed who pray and long and wait for this event. Unless he returns, all our hopes are in vain. How important that all Christians should understand what the Scriptures teach touching the second advent of Christ, and the events in connection with and following it; and yet how few have any correct idea of it, or seem to care to know any thing about it.

There is another fact established by the type of the tabernacle:—

3. **No one of all the worshipers or holy priests ever passed into the most holy place before the high-priest went in to sprinkle the mercy seat with blood; and no one ever passed in before he came out.**

So, if the type teaches us any thing, it does teach us that no one from this earth ever passed to the right hand of God before Jesus ascended on high with his own blood to prepare the way into the "Holiest of Holies;" and no one has done so since he entered heaven for us: and no one **will** until he has finished his work there, and returns again to earth. Therefore he himself declared to Nicodemus: "No one hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven." (John iii. 13.) And Peter said of David: "He has not ascended into the heavens." (Acts ii. 34.) If David, in spirit, had not ascended after Christ had returned, certainly no one has since that day.

It has been preached from the pulpit for years that all the pious dead go directly to heaven at death, and are there now crowned and glorified. How singular that any one should

believe this, when Christ has not finished his atonement, nor they received the advantages of it, and when Christ himself has not been crowned. It certainly is not meet for the servant to be above his Master. The majority of ministers and members believe it without a doubt, though there is not a sentence in God's Revelation that teaches or warrants the conception of any such idea. So long as such visionary and unscriptural views are entertained by the ministry, and dispensed from the pulpits of the land, there is little hope that the body of Christians will ever be found holding correct views. "The leaders do cause my people to err" is the sad and fearful charge of God against religious teachers of a former Dispensation, and is it not equally true of the leaders of this?

Will not each reader prayerfully study the Tabernacle as a type of the heavenlies, and receive the lessons taught by it?

Let us now inquire what organization of the New Testament the kingdom of Israel typified.

The Origin of the Kingdom of Israel.

The kingdom of Israel had its primordial origin in two persons,—Abraham and his son. Abraham was made, by Covenant, the federal head of the whole Jewish nation, in the line of his only son Isaac, whom he, by faith, had offered in sacrifice to God. This was typical of the origin of the true Israel. Abraham, by Covenant, was constituted the spiritual father of all them that believe, having himself been justified by faith; and all these are received in the line of Christ, the antitype. True Christians are, one and all, the spiritual children of Abraham by faith in Christ: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Only Abraham's seed who possessed his faith were made heirs of the promises of the Covenant made with him. Only those justified by faith can heir the promises of the Covenant of Redemption. Only those who received the outward mark of circumcision could be received as belonging to Abraham's **natural** family, or could heir any of the privileges or blessings promised: so circumcision

made with hands was a type of the circumcision made without hands, by the Holy Spirit, upon the heart; and such as these alone are received as the true children of God. Thus was the **spiritual family** of Abraham constituted. Though God had covenanted with him to make of him a great nation, yet it was more than four hundred years before his children were organized into a visible nation, which act took place at Mount Sinai, by a written constitution; yet they were nevertheless Israelites according to the flesh. The Father, when the Covenant of Redemption was entered into, promised his Son a numerous seed, yet for more than four thousand years there was no visible church, or kingdom, constituted; yet all who, looking through the types, received Christ by faith as their sacrifice for sin, were justified, and were acknowledged as the children of God, and true Israelites indeed.

The descendants of Abraham, redeemed from the bondage of Egypt, gathered around Mount Sinai, were there organized, under a divine constitution, as a nation; and thus Israel became unto God as a first-born son, the first nation God ever adopted and took into covenant with himself. The relation was near and tender, as that of father to son; indeed, more tender and intimate, even as that of husband to wife. Israel was to be separate from all other nations, and not to be reckoned among them, and was to be unto God a "peculiar people." They were to dwell alone, and not to mix with the nations by intermarriage; nor were they in anywise to affiliate with their religions. God was their husband, and they were to serve him alone. To unite with alien nations in their customs and worship was considered by God as the sin of fornication and adultery. It is important for this to be clearly understood by the Bible student, else there is much of what is said of Israel the reader will not understand.

Now, as the antitype of this nation, Paul calls Christians the "church of first-born ones." Christ says of them: "Ye are not of the world: I have chosen you out of the world." "Be ye separate from the world." "Be not conformed to the world." They are to be unto him "a peculiar people, a royal priesthood;" not to be reckoned among the nations,

i. e., organizations which God did not call out, but man originated and called "churches" after the name which Christ gave his people. If the type was designed to teach us any thing, it is that with such "nations"— human churches — the churches of Christ must not affiliate, nor in any way recognize or approve, by participating in their religious worship, rites or ceremonies. To do so is to commit ecclesiastical adultery and fornication, which was so severely censured in the Jews; and which Christ, in his last revelation, so severely censured in his churches. These false churches are designated "women,"— impure women. It is said of those whom John saw standing with the Son on Mount Zion: "These are they which were not defiled with women." This is worthy of the gravest consideration by the professed followers of Christ in this age. The passage certainly means something; and those who affiliate with human religious societies admittedly originated and set up by men, and, by their acts, recognize them as churches of Christ, should be well assured what this passage means, if they hope to stand with the Lamb on Mount Zion.

There is another feature in the constitution of the kingdom of Israel that strikes me as peculiarly typical of Christ's kingdom: It was composed of a plurality of distinct and independent tribes, organized under one and the self-same constitution, upon the basis of perfect equality. They were purely executive governments. Jehovah alone being the lawgiver and divine head of the nation, no tribe was authorized to make or to repeal a law. Each of these tribes might increase indefinitely, and yet it would in no way interfere with the increase or prosperity of another, though its nearest neighbor. And it took all of these twelve tribes to constitute the one kingdom of Israel. So the kingdom of Christ is composed of a plurality of distinct and independent churches, organized under one divine constitution, upon the basis of perfect equality; and these churches, like the twelve tribes, are purely executive governments, Christ being their only lawgiver and "head over all things" to them, they having no authority to make or repeal the least law. And, like the tribes, not being antagonistic, they can increase so as to en-

tirely occupy and fill the territory assigned to them without absorbing or destroying the existence of a sister church. And it requires the aggregate of all the visible churches of Christ to constitute his visible kingdom on earth. These twelve tribes had not only the same laws, but the same **religion**, or faith, the same **rites** and **ordinances**, and were not antagonistic to each other; and this is equally true of their antitypes, the true churches of Christ. For a long series of years, while they were possessing the land, they were a kingdom without a visible king; nor was the work completed until David was raised up, who avenged the wrongs done his people, and took by conquest the hill Zion, where he established the throne of his kingdom, and compelled the nations around to bow to his scepter: and after him, Solomon, as "king of peace," reigned, with no one questioning his authority, but all kings and princes laying willing tribute at his feet. So the kingdom of Christ, for many centuries, has existed without a **visible** king, gradually permeating the nations with its principles, and possessing the earth; but the conquest will not be complete until the antitypical David shall appear as its visible king, who shall avenge all its wrongs and vindicate all its honor, and subdue all nations unto his authority, and, as Solomon, then establish a reign of peace over all the earth. It often requires two types to foreshadow one antitype, as the two goats, the one for a sin-offering, and the other as a sin-bearer, to make a type of Christ; so it required both David, the warrior, and Solomon, the peaceful, to type the Messiah in his twofold character, as the conqueror of all nations, and as reigning on Mount Zion, in Jerusalem, before his ancients gloriously.

In confirmation of the purely typical character of the Jewish nation, and that the church of Christ is its antitype, I refer to the plain teachings of Paul in Heb. xii. 18–29. I am aware that this passage is claimed by many to refer exclusively to an **invisible** church as opposed to the State of Israel, or the "church in the wilderness," but the design of the apostle most evidently is to contrast the superior advantages of the visible church of Christ under the Gospel, as the **antitype**, over its type or shadow—the congregation of Israel

under the **law.** A critical examination will demonstrate this position to be true. Let us read verses 18–23:

"For ye are not come to the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (for they could not so much as endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirit of just men made perfect."

This evidently referred to the literal, visible Mount Sinai, around which Israel was encamped, and with its fiery terrors represented the law, and the legal state under which those worshipers were.

In opposition to this is the divine institution under the Gospel Dispensation.

1. **"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem."** "Mount Sion," "city of God," "heavenly Jerusalem,"—these phrases denote the church of the New Testament, say A. Clark and Schoetgen, and all the best critics. It evidently can not mean an invisible church in heaven, **if there was one there**, for it was something **here** to which the living Hebrews had already come—**"ye are come;"** nor yet an invisible church of living Christians on the earth, for such an institution does not exist. The very terms used to denote such a thing or idea are contradictious, for church, *i. e.*, congregation, assembly, etc., must be a collected body, and therefore visible. And then Christians of this age could no more be said to have come to it than Christians of other ages. The theory is that all Christians of all ages equally belonged to it. Then it can not be conceived that there is need of any "mediator" or "blood of sprinkling" in the "invisible church," which, to say the most of it, is only a mere conception of the imagination.

2. "To an innumerable company of angels." These are associated with the saints **here**, "for they are all ministering spirits sent forth to minister to them that shall be heirs of salvation." Each member of Christ's church has one or more ministering angels to **guard** and **guide** and influence him. By these the children of God are protected against danger, disease and death, until their time comes, and above all against the myriads of malignant spirits that fill the air. Of each child it can be truly said, "He giveth his angels charge concerning him; and in their hands they bear him up, lest at any time he should dash his foot against a stone." It is recorded that the angels of the Lord encamp around the just, that no harm may come near his dwelling. Their number must be uncounted. Eminent critics read this, "Ye are come to the general assembly of innumerable angels;" and Adam Clark says this is probably the true connection.

3. Ye are come "**to the church of the first-born**" (**prototokoon**), genitive plural, "**first-born ones.**" Each member of the church of Christ, by regeneration, is equally a first-born son or daughter,—a king and priest unto God; and of only such can a scriptural church be composed; and these are **written**, enrolled or registered in heaven, where they were born: for the members of this church must be all born from above (John iii. 3); and their citizenship is in heaven, and there they are registered, their names being written in the Lamb's book of life. It can not be denied that the visible church of Christ is the antitype of the old typical church, or congregation, in the wilderness.

4. "And to God, the Judge of all." The Judge of all is Christ, who is very God. Every real member of the New Testament church has been before the Judge, tried, convicted, sentenced, and **pardoned.** They rejoice in being pardoned sinners; and, if really so, they must have had their trial, been convicted, and pardoned by the Judge of all. There can, therefore, be no future judgment awaiting them. "There is, therefore, now no future judgment to those who are in Christ Jesus," says Paul in Rom. viii. 1. "He that believeth on the Son is not **judged**" any more, says Christ.

5. "And to the spirits of just men made perfect." This means a church of perfectly justified persons, in opposition to the congregation in the wilderness, who were not made perfect; for the blood of bulls and of goats could not make any one perfect: but the blood of Christ perfectly justifies all who come unto God by it.

6. And ye are come "to Jesus, the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." If the shadow of a doubt still rests on any mind, this verse must dissipate it forever. The Israelites under the law were shut up unto Aaron, a human mediator, the mere shadow and type of Christ, the real and only true one, whose intercessions are availing, and his blood is better than that which Abel or Aaron could offer. "The blood of Jesus cleanseth from all sin," and **forever puts away** sin by one offering of it, and, therefore, it needed to be offered or applied to the conscience but once, and there was no provision for it to be applied in any case but once, because no possible necessity for it, because its saving efficacy could never be lost; and, therefore, says Paul, if it could be,—if one could fall from this grace, there could be no repentance or recovery, for there is no more offering for sin—there can never be a fresh application of the blood of Jesus. For one to say that the one application of this blood does not forever perfect those who are sanctified by it,—to say that it is possible to lose its efficacy, is virtually to say that the blood of Jesus is no better than that of a bull or a goat, for that could be **re**-applied, while the blood of Jesus could not be, and his blood could do no more than that of a beast, *i. e.*, could not forever put away sin. Paul caps and crowns all these striking antitheses with this conclusive one:

"Wherefore we receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

That old Jewish kingdom was an impermanent one; and it has been shaken, and forever removed, and the church and kingdom of Christ has taken its place. It is a kingdom that

we have already received; and it was set up never to be broken in pieces, or given to another people, but to stand forever. It was built up and established by Christ himself; and he pledged his power and veracity that the gates of hell shall never prevail against it. Israel will be incorporated into this kingdom, but only so many as believe on Christ.

Thus have I conclusively shown, that, so far from Israel, under the law, being **identical** with the church under the gospel, it was only the type or **shadow** of it.

Then there is the last and striking antithesis: Not a nation that ever lifted its hand to oppose or to oppress the Jews escaped the fierce judgments of God: he "utterly wasted and destroyed them" as nations with an "everlasting destruction," that continues until this day, and will continue to the end of this age. They are not enjoying the blessings of this Dispensation, nor walking in the light of this gospel day; while the innocent nations have enjoyed it, and been saved. So Christ, at his Second Coming, "with all his saints," will judge the nations, and avenge the blood of his saints upon all those which have oppressed them. These will be the "goat" nations, that will be consigned to punishment; while the "sheep" or **innocent** nations will be blessed, and saved from national judgments, and pass, unbroken, into the next and most glorious Dispensation.

Let the reader run over the history of the nation during the afternoon of this Dispensation, and mark the sun's gradual decline for the one thousand and seventy-five years following, until it set in the deep darkness of the shadow of death, over the ruins of temple, altar, city, and the mighty nation itself. Only here and there a star shone out of the heavy gloom. Elizabeth and Zacharias walked in all the statutes of the Lord blameless, and remembered the Covenant made with Abraham, and the "sure mercies of David." Here and there a Simeon and Anna who remembered the Covenant, and waited for the consolation of Israel; "darkness covered the earth, and gross darkness the people."

THURSDAY NIGHT, ANNO MUNDI 4004.

PART III.

ESCHATOLOGY,

COVERING THE PERIOD

FROM THE

BIRTH OF CHRIST UNTIL THE FINAL CONSUMMATION.

CHRIST'S REDEMPTIVE WORK FINISHED AND GOD "ALL IN ALL" AS IT WAS IN THE BEGINNING.

EARTH THE HOME AND HEAVEN OF THE REDEEMED.

"I claim that liberty which I willingly yield to others—in subjects of difficulty to put forward as true such things as appear to be profitable, until proved to be manifestly false."—*Hervey.*

INTRODUCTION.

[In entering, as we now are about to do, upon the study of the prophecies of Christ fulfilled and unfulfilled we give our readers the eloquent remarks of Dr. Bonar, of Scotland, upon the **importance** and duty of prophetic study. Unless his words succeed in interesting our brethren in "the things about to come to pass," the preparation of these chapters will be all in vain.]

The Importance of Prophetic Study—What is Prophecy? Its Use?—The Duty of Every Christian to Study the Prophetic Writings.

MAN'S thoughts about the future and the unseen are of little worth. They are, at best, but dreams—no more than the blind guesses of fancy. They approach no nearer to the truth than do a child's conjectures regarding the history of some distant star, or as to the peopling of space beyond the outskirts of the visible creation.

But the thoughts of God respecting the future are precious beyond measure. They are truth and certainty, whether they touch upon the far-off or the near, the likely or the unlikely. They are disfigured with no miscalculations; for they are the thoughts of the great Designer regarding his own handiwork. Of however little moment it may be for us to know what **man** thinks about the future, it is of vast moment for us to know what GOD thinks of it. However few these revealed thoughts of God may be, yet they ought to be estimated by us as above all price. They are the thoughts of an infinite mind; and they are the thoughts of that mind upon a subject utterly inaccessible to us, yet entirely familiar to Him who sees the end from the beginning, and whose wisdom has pre-arranged the whole.

These thoughts of God about the future are what we call **prophecy**; and, in studying prophecy, we are studying the thoughts of God—the purposes of his heart. Of these his secrets, he is not unwilling that we should be partakers; nay,

he has spread them out before us—he has recorded them for our use; and deep must be the guilt, as well as incalculable the loss, of those who turn aside from such a study; who will listen with some interest, perhaps, to **man's** ideas of what is coming to pass upon the earth, but never think of inquiring what is the **mind of God.**

With what breathless interest will a company sometimes gather round a sagacious observer of the times, who has seen much, and noted much, of what is passing in the various circles—outer and inner—of this ever-moving world! How eagerly will they catch up and repeat his opinions as to coming events, though all is conjecture and uncertainty! But let a hint be cast in favor of what God has spoken—how coldly it is received! As if human uncertainties were better than divine certainties; the guesses and dreams of man more worthy of being listened to than the sure revelations of God. When the prophet is man, all men listen: when the prophet is God, they turn heedlessly away.

Yet that future, with all its vastness of interest and of moment, is **man's** future, we may say, more than God's. It is a future in which all human destinies are wrapt up; and to discover what that future is to be, is worth the most profound and painful inquiry. If that future is to be **my** future, and not a future of shadows, but of realities, how deeply does it concern me to know whether these are to be the realities of an endless night, or the realities of an everlasting day! It is not enough that my own individual lot for eternity be made sure, so that, in believing the record which God has given to his Son, I know that I shall never die. I can not help looking around me upon this miserable world, and asking, what is its future history—its final destiny? Is it light, or is it darkness? Is it but a prolongation of its present wretchedness and sin, or is it a restoration to blessedness and glory? Should it not, then, be with deepest and most thankful joy that we learn that God has drawn aside a slight fold in the curtain, and given us a glance into the long vista of events on which we and our world are so soon to enter? Should not every thing that God has revealed concerning our future be welcomed, both for its interest and its cer-

tainty? Should it not be studied and searched, that we may stand and survey that future, somewhat at least, in the position and from the point in which God surveys it, and may in some measure be enabled to enter into his mind respecting it?

For we are not one, but many; or rather, I should say, we are not many, but one. We are members of one household, and our household interests should not be absorbed in our individual ones. We belong to one world; we are the tenants of one star; and our inquiry should not be merely, how shall I escape from the calamities of which all its inhabitants are the heirs, and wing my way to some brighter orb, on which darkness and the curse have never alighted? but, what is to be the destiny of this my native planet, and of that race which has peopled it for six thousand years?

All creation lies in ruins. The garden of the Lord has become a wilderness; and that which rose up into beauty under the blessing of Jehovah is now withering away beneath its curse. Its falling leaves, its dying flowers, its clouded skies, its stormy deep, its swollen rivers, its crumbling rocks —all tell us this. These are its weeds of mourning; these are the groans of its travail and bondage. But what is to be the issue of all this blight and change and death? God alone can inform us; and he has done so in his prophetic Word. The destiny of the earth is written there; and he calls on us to read what he has written concerning it.

The whole world lieth in wickedness. Righteousness has fled, and, with righteousness, all peace and order. Kingdoms rise and sink, like the rising and sinking surges of the ocean. There is no stability, no compactness, no coherence, either in themselves or with each other. Misrule, tumult and change are rocking them to and fro; the reins of government lie broken upon the necks of a hundred nations, either overstrained by the ruler, or wantonly cut asunder by the ruled. "The nations rage, and the people imagine a vain thing." How is this to end? Phophecy alone reveals the consummation. Let us gladly welcome so sure a light in this "dark place."

The church is faithless and feeble, with much of earth —

little of heaven about her to declare her high parentage and destiny. Few in numbers, with persecution as her portion, and sorrow as her heritage below, she passes the time of her sojourning here in fear, breathing an atmosphere altogether uncongenial; a lily among thorns; an Israelite in Babylon, hanging her harp upon the willows. Who shall tell what is to be the end of all this? Who shall foretell the issue of her pilgrimage, and the recompense of her sore oppression? The Lord himself has done it; he has forespoken the things concerning her in the latter day, and she is invited to contemplate these "glorious things."

Israel is an exile, scattered and bleeding, without a city, a temple, a home. She traverses the plains of the earth, or dwells in its cities; yet still an outcast, for whom no man careth, with whom no man will share his honor or his influence, and to whom, in death, no man will build a monument. Her land is a desolation; her vineyards are trodden down; her cities are a ruinous heap. Is it always thus to be? Is there to be no restoration—no rebuilding for her? Has not God recorded "thoughts of peace" for her in the appointed time? Let us search and see: prophecy alone can tell us.

Antichrist gathers strength. Like a specter from the abyss, he rises, overshadowing the earth, and going forth to write his name upon the forehead and the hand of his myriad worshipers. "Even now are there many antichrists," **each** of them like a demon from the pit: **all** of them banded together against the saints of the Most High. What is to be the career, and what the end, of these hosts of darkness, especially of their great head and captain? God has revealed the things concerning him, lest the hearts of his saints should fail. The same word of prophecy makes known his doom—swift and speedy, as his exaltation. It is our wisdom to inquire what has been written concerning him. How shall the church know her great adversary, and prepare for his onset, if she does not set herself to study the prophetic picture in which God is holding him up to her gaze?

We hear much of the difference between things essential and things non-essential, but who will undertake to draw the

dividing line? or who will venture to affirm that the prophetic portions of the Word are its non-essentials? Do not such truths as the Advent, the Resurrection, the Judgment, form some of the chief scenes of the prophecy? and are these non-essentials? Strange, truly strange, that man should make such a division of the Word of God. Stranger still that he should make it for the purpose of excusing himself for the neglect of so large and precious a portion of revelation. Is not the fact of its being revealed enough to show us that God thought it essential? or if not essential absolutely and with reference to salvation, at least essential relatively and as pertaining to holiness? If a man will persist in calling it non-essential, surely he will not irreverently pronounce it **unimportant!** And if he admits it to be **important**, then surely all further argument is at end; it **must** be studied; we dare not overlook or postpone the duty.

Never did we more require such a light to guide our uncertain steps, and to strengthen our wavering faith, broken down with overflowing iniquity, sick and weary with the long disappointment of hope deferred. Never did futurity wear so wild an aspect—never did God's ways seem so strange and intricate—never were the church's prospects more perilous and perplexed, or "the world's turns so slippery" as now. Above all, never was there a time when events developed themselves with such rapidity. This seems especially one of the characteristics of the last days. As the world moves onward, it appears to accelerate its speed, and precipitate itself with headlong recklessness and feverish haste. Events, alike the evil and the good, though especially the former, seem to ripen before their season, as if Satan were in haste to carry through his devices, knowing that now he hath but a short time. The crisis comes ere we are well aware of the commencement. Speed, whirlwind speed, is the order of the day. All things are now conducted upon a larger scale, and cast in a more commanding mold. There is less of the commonplace, and more of the startling; less of the gradual movement, and more of the sudden shock and convulsion in the events of the age; an age which is destined, we believe,

to concentrate in its history more of the terrible and the calamitous than has ever heretofore witnessed, or shall be witnessed hereafter.

What are our prospects? Some would paint them bright, others gloomy. All, indeed, are full of expectation as to the glory that is yet to brighten over the earth—the peace that is yet to gladden it. But as to what that glory is, how it is to be introduced, and how present events are making way for its arrival, men are divided. The fond idolaters of science and reason are hailing the day of triumph, as if its day were already brightening in the east—as if, in the march of intellect, every one might discern the progress of righteousness and truth. Some in the church, not so unscriptural in their opticism, nor trusting so vainly to human intellect, see the gospel gradually leaving the world, and all things advancing onward resistlessly to their glorious issue. There are others, however, who see the shadows gathering deeper and broader every-where, and darkness denser than Egypt settling down upon Christendom; and who look for no triumph till there has been a time of trouble such as never was nor shall be.

Which of these opinions is right, **prophecy** alone can inform us. This is our only guide; it is our watch-tower, into which we must betake ourselves in order, on the one hand, to note the troubled scenes that are passing below, and on the other hand, to watch for every token of the ascending dawn. On the early morn of jubilee men were stationed on the eastern hills about Jerusalem to catch the first gleam of sunshine silvering the cloud or the mountain-top afar off, that they might announce it to the priests waiting in the temple with their silver trumpets to proclaim it to the expecting city, from which the tidings, caught up by the watchmen of the surrounding hills, were echoed from mountain to mountain, till all Judea hailed the welcome note. So we are to take our stand on our prophetic watch-tower, that we may catch the earliest glimpse of approaching glory, and proclaim it over earth as glad tidings of great joy to a groaning creation and a sorrowing church. Woe be to us if we keep the world in ignorance of what is coming, so that when the day arrives,

it may turn round on us in reproach, and say: "We never heard of all this; they who professed to know it kept silence; no utterance of warning from their lips ever reached our ears."

Viewing the subject even thus generally, we not only find strong reasons urging us to the study of prophecy, but we see also how profitable and how practical that study is. There are many circumstances, however, at present, fitted to call our keenest attention to its predicted scenes, and to invest them with a profounder interest. When the heavens are gathering blackness, and the night is deepening its gloom; when the earth is laboring and convulsed, reeling to and fro like a drunkard, and every thing is out of course; when infidelity, like some universal solvent, is dismembering and leveling the national and social systems; when every thing seems starting from its long-rooted base, as if gravitation itself had given way; when the church is sore pressed and straightened, seeing traitors admitted within its camp, and the enemy's ranks augmented by desertions from its own; when Popery, Infidelity and **Liberalism**, firm leagued together in well-pleased confederacy, are maddening against her with infuriated zeal; when the kings of the earth and the governments of the people are taking counsel against the Lord and his Anointed—how intense the interest which the church ought to feel in the "sure word of prophecy"! how earnestly ought she to take heed to it, as to a light shining in a dark place, until the day dawn, and the Day-star arise!

Most Christians, we fear, content themselves with very vague and general views of prophecy. They have caught up some of the prominent statements of Scripture regarding the future, such as that there will be a millennium, a resurrection, and a judgment-day; and with these, or very little more, they are satisfied—quite satisfied. Here they consider that their impecunious creed ought to terminate; they advance to no details; they shrink from all minuter investigation, condemning it as presumptuous, or, at least, refusing it as barren speculation.

With regard to such details of the future as we speak of, there are two sorts of inquiries—inquiries into what God **has**

revealed, and inquiries into what God **has not** revealed. As to the latter, I would hand them over, freely and without scruple, to the unsparing condemnation of all who love the truth. With these the student of prophecy has no concern at all. But so long as our investigations relate to the former only, so long are we in the path of duty, from which it is at our peril if we step aside. Nay, the very example of these timid friends refutes their own arguments. They have gone a certain way along the same path; and all that we want is that they should go a little farther, but still only so far as the road lies open, and as God gives light. We would not have them move one step beyond that. They have fixed certain landmarks of prophecy; and all we desire is that they should gather up all the information that Scripture gives, in order to fill up the spaces between.

We know how sadly many are fettered with prejudices upon this subject, and haunted with the idea of the presumptuous nature of the study. But surely the mere fact of prophecy forming a part of the Divine revelation is quite sufficient to satisfy us of the lawfulness, nay, the strict **duty** of studying it, not only in its general heads, but in its most minute particulars. "Blessed is he that readeth, and they that hear the words of the prophecy of this book," are the words of encouragement; and though we had not another similar text in Scripture, that single one would be enough for us. I confess that not only do I not sympathize with, but I do not at all understand, the principle or reason of this prejudice; nor is it very easy to trace it to any thing like a Scriptural or rational source. Surely no one can think of maintaining that the mere futurity of a thing renders it unprofitable, and stamps with the charge of rashness any attempt to investigate it minutely. Yet this is the only conceivable meaning of the objection. And if so, how foolish—how sinful is it when calmly weighed! For the unlawfulness or unprofitableness of our inquiries into any subject consists not in the matter being either past, present or future, but simply in its not being revealed. It would be just as wise to bar all minute search into Scripture history on the ground of its being **past**, as it is to inhibit all minute inquiry into prophecy because it is **future.**

The fact of God having revealed so many particulars regarding the future settles the whole question as to the duty of every believer to examine these. It is as plain as truth can be, that no investigation, however minute, can be called presumptuous, so long as it restricts itself to what is written; nay, the more minute, the more accurate it is likely to be, and therefore more accordant with the mind of the Spirit. The presumption is all the other way. It is the presumption of closing the ear against the voice of God—the presumption of professing to decide how much of God's Word may be studied with safety, and how much ought to be neglected as mysterious and unprofitable. Will the reader consider well these Scriptures?—

"Thus saith the Lord, the Holy One of Israel, and his Maker: Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."—Isa. xlv. 11.

"And in the morning, it will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. xvi. 3.

"But take ye heed; behold, I have foretold you all things."—Mark xiii. 23.

"Behold, I have told you before."—Matt. xxiv. 23.

"Then he said unto them: O fools and slow of heart to believe all that the prophets have spoken."—Luke xxiv. 25.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Peter i. 19.

"Ye therefore, beloved, seeing that ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Peter iii. 17.

"Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein."—Rev. i. 3.

"And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy

brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Rev. xix. 10.

"Behold I come quickly: blessed is he that keepeth the saying of the prophecy of this book. . . . And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."—Rev. xxii. 7, 10.

CHAPTER I.

The Incarnation of the Second Person in the Trinity as the Son of God, fulfilling the exact Predictions of the Prophets ages before the Event—Demonstrative Evidence of the Authenticity of the Scriptures—Christ came to Earth to set up a Kingdom—The Kingdom set up in the Days of John the Baptist, and both He and Christ in the Kingdom.

FRIDAY MORNING OF THE WORLD'S WEEK.

THE Anthem of the Angels, which broke upon the deep darkness of the moral night, which had settled down upon the whole world, as Thursday's sun sunk behind the dark cloud of a ritualized and perverted Christianity, announced the day-break of a brighter dispensation to be ushered in by the personal Advent and incarnation of the Second Person in the Godhead, as the Son of God. He came to fulfill the prophecies concerning himself, and to inaugurate a new era by setting up a new institution—a visible kingdom—on this earth, as prophets and holy men had predicted during the ages past.

As demonstrative proof of the authenticity of our Holy Scriptures it may not be amiss to refer to some of these here.

Moses, fourteen hundred and thirty-one years before the event, foretold that a Divine Prophet would be raised up unto Israel in coming ages, of which he was a type, and that he who heard not the voice of that Prophet would be cut off. (Deut. xviii. 18, 19.) This Prophet was none other than the Son of God, and made by the oath of God a Priest forever, after the order of Melchisedec.

It was foretold by Isaiah seven hundred and fifty-eight years before the event, that he was to be born of a virgin:

"Behold, **a virgin shall conceive and bear a son,**

and shall call his name Immanuel"—God with us.—Isa. vii. 14.

It was foretold by Micah seven hundred and ten years before, that this wonderful event would take place in the insignificant town of Bethlehem of Judea:

"But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me who is to be ruler in Israel, whose goings forth have been from of old, from everlasting."—Mic. v. 2.

The very age of the world in which the Son of God, as the Messiah of Israel, was to appear, was pointed out by the holy men of old as they were moved by the Holy Spirit.

The dying Jacob, in blessing Judah, sixteen hundred and eighty-nine years previously, said:

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10.

The obvious meaning of this is, that Judah should retain the supremacy among the tribes, and should yield it to no other. History verifies this. Judah maintained its nationality despite the dismemberment of the kingdom, and the seventy years of captivity, and, at the coming of Messiah, still retained its national institutions and laws, soon after which they ceased forever; which should be convincing to every Jew and Gentile that the Messiah of Israel appeared shortly before the destruction of Jerusalem.

It was foretold by Daniel six hundred and three years before the event, that Messiah should appear in the days of the Roman empire—the kings of the fourth universal empire—and should himself set up a kingdom on earth. (See Dan. ii. 40, and onward.)

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. . . . And in the days of these kings [*i. e.*, of the fourth kingdom,] shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The four kingdoms represented by this image as confessed by all commentators, were: 1. The Babylonian, under Nebuchadnezzar; 2. The Medo-Persian, under Darius; 3. The Grecian, under Alexander; 4. The Roman, under the Cæsars. All these have forever passed away, never more to rise; and therefore, the period when Christ, the God of heaven, should set up his kingdom is passed; and, unless he did set it up "in the days of these kings"—the life-time of one of the Roman emperors—this prophecy is evidently false: for if it was not **then** fulfilled, it **never can be fulfilled.** The attempt of some modern theorists to make it refer to the kings of ten kingdoms symbolized by the ten toes, in order to place the setting up of Christ's kingdom in some far, distant age, is groundless; for it must be evident to all that the **toes,** with the legs and feet of this image, have, with the Roman empire in all its parts, **forever** passed away. It is a conceded fact that this prophecy was understood by the Jews, and by the Romans themselves, as one that would be fulfilled in the days of the Cæsars; and Virgil, in a beautiful Eclogue, manifestly based upon the prophecy of Isaiah, wrote as though it was to be fulfilled in the Consul Pollio.

"Now the virgin returns, now the kingdom of Saturn returns, now a new progeny is sent down from high heaven. By means of these, whatever reliques of our crimes remain shall be wiped away, and free the world from perpetual fears. He shall govern the earth in peace with the virtues of his Father."—Ecl. iv.

Daniel foretells the exact time when the promised Messiah should appear, and the time when he should be cut off, with all of which dates we must suppose the Jews of that age were perfectly familiar:

"Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and

unto the end of the war desolations are determined."—Dan. ix. 25, 26.

So well satisfied was the Jewish nation that the time was at hand when the Messiah was to appear, that it was already upon the very tiptoe of expectancy when his herald, in the wilderness of Judea, announced his approach.

It was foretold that he was to be a lineal descendant of the royal family of David—who should reign as king on the throne of David:

"And there shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots."—Isa. xi. 1.

"Behold, the days come, saith the Lord, that I will rise up unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. xxxiii. 5.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. ix. 6, 7.

Instead of "Everlasting Father," read "Father of the Everlasting Ages," which better agrees with the original, for it is evident that he could not be both Son and Father at the same time, or any time, and no being could literally be an "Everlasting Father," or an "Everlasting Son," since the very terms involve a contradiction.

Now these things specifically prophesied of Christ, of which we must look for the fulfillment in connection with Jesus of Nazareth, before we are justified in claiming him as the promised Messiah and our Saviour:

1. That he was born of a virgin. This is established by the testimony of —

2. That he was of the family of David. This is proved by his genealogy as given by Matthew.

3. He did set up a new religious organization, which he called the Kingdom of God—of heaven—his kingdom.

4. He honored the law of God in all its **preceptive** requirements by a sinless life.

5. He satisfied the violated law for his people by suffering its penal sanctions.

These two last prophecies concerning him all Christians freely and joyfully concede. The only question before us for discussion is, "Did Christ set up a religious organization which he called his kingdom, in the days of the Cæsars?" If he did not, then we are warranted in rejecting him as the Messiah of Israel, and the Saviour of lost men.

Daniel had declared (ii. 44) that this fact would be accomplished in the days of the Roman Cæsars, as we have already noticed, by the **God of heaven himself,** in person, and not by agencies, angelic or human. In the 44th verse it is stated that the God of heaven would set up a kingdom, which is explained in the 45th verse to be by his own sole and personal agency; "Thou sawest that the stone was cut out of the mountain without hands," which certainly must mean that he did not do it through created agencies, but directly; and if so, the kingdom must have been set up during his personal ministry. But Christ himself declared that he would build his church, and, therefore, it must have been founded before his ascension.

Now, unless we can find an organization called the "kingdom of God and church of Christ," set up during the three years of Christ's ministry on this earth, and unlike any organization that had preceded it, we are compelled to discredit the declarations of the prophets as well as that of Christ himself. Those who deny that the institution we call church, and kingdom of Christ, was established by Christ himself while on this earth, though they may be his professed friends, are, practically, the enemies of Christ and Christianity.

Let us see what proofs there are of the establishment of a new religious institution during this period:

Luke tells us that the first proclamation of his kingdom was made in the fifteenth year of Tiberius Cæsar, by a commissioned officer of the King named John the Baptist.

Mark tells us that this proclamation was the beginning of

the Gospel Dispensation, and if so, John was a true Gospel minister. He was officially commissioned by Christ himself. In proof of this, Mark (i. 2) refers to Malachi (iii. 1):

"Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts."

No one will question that it is Christ who speaks here. Christ (Matt. xi. 10) acknowledges that John was his messenger, *i. e.*, apostle, and he was therefore as truly a Christian minister and legal and valid officer of the government as any other commissioned officer subsequently appointed. His baptism, therefore, was in all respects equal to, and as valid as any other officer Christ subsequently commissioned, whatever may have been the design or the formula with which he baptized. He baptized in every respect as Christ commissioned him, and this divine commission made his acts valid, though he himself was unbaptized. We may as well set aside the baptisms of the seventy, or of the twelve apostles, as that of John's. To do so would evidently be to "reject the counsel of God against our own souls." In John's first address to the multitude he declared that the kingdom of heaven was "at hand," literally, "has approached," which means it was **then** and **there** present. There must have been a sense, therefore, in which this was true. It was there **authoritatively.** John was a commissioned officer of the kingdom. He was officially charged with a message from its King. He was authorized to proclaim the terms on which pardon could be procured and citizenship secured in the kingdom, and demand submission to the coming King.

Christ, immediately after his baptism by John, made the same proclamation: "Repent ye, for **the** kingdom of heaven has approached"—the verb is in the perfect tense. It was then present in the person of its king as a **government.** When he received the people prepared by John, the kingdom was present in all that was essential to constitute a kingdom, viz., a king, subjects, government, which implies laws and locality. These subjects, together with John, received Christ

as their king as well as Saviour; and they professed a hearty acquiescence in his authority as king of this kingdom, which, they understood by the prophets, he was to set up at his coming. The day that Christ received the disciples of John, he certainly possessed the "**Bride,**" and therefore John could, in truth, say, as he did, when he saw his disciples following Jesus, "He that hath the **Bride** is the Bridegroom." This term, like the "Lamb's **wife,**" is but another name for his church; and I feel justified in saying that, **at this exact point** of time, in the first week of Christ's ministry, he had a visible church, and that it was composed of all who had believed on him as the Christ, and had received him as their Saviour and King. John certainly was among this number, and was, therefore, in the kingdom, or church, of which he certainly was an officer.

I am **here** using church and kingdom as synonymous terms, and it is evident that this body of disciples John called the "bride," is referred to as the "kingdom of God," "of heaven," "of Christ," by all the evangelists; but so soon as like bodies of disciples were multiplied they were called churches of Christ, and no **one** of them "kingdom of God, or Christ." The explanation of this is easy. The churches of Christ are the constituencies of his kingdom—each church being the unit or integral part of the kingdom—and all the churches under one divine constitution and the sole headship of Christ, constitute the outward visible form or manifestation of Christ's kingdom on earth.

"Jesus Christ has a kingdom on earth and he has churches, but **each one is an integral portion of his kingdom.**" (A. P. Williams, D. D.)

"The church is the visible earthly form of the kingdom of Christ, and is the divine organization appointed for its advancement and triumph. Organized and governed by the laws of the invisible King, and composed of the subjects of the heavenly kingdom, who, by the symbol of fealty, have publicly professed allegiance to him—the church [*i. e.*, churches] fitly represent the kingdom. Hence the apostles, in receiving authority to establish, under divine inspiration, the form and order of the church, received the keys of the kingdom of heaven. Wherever they gathered disciples they organized a church, and at their death they left this [*i. e.*,

these] as the distinctive and only visible form of the kingdom of Christ on earth." *H. Harvey, D. D.* "*The Church,*" pp. 24, 25.

To make this plain to the most common reader, let me illustrate: Provinces, not individuals, are the constituents or parts of a kingdom, and these are the executives of the kingdom. A kingdom may consist of only **one** province. So the kingdom of Christ—"of God," "of heaven"—during the ministry of John and Christ, consisted of but **one church**, constituted of that body of baptized disciples which Christ received from John, and those disciples which were added to them from time to time during Christ's ministry. This stage of the kingdom was the blade of the mustard **seed** just appearing, but it was his **ecclesia**—assembly, church—as well as his kingdom. The accepted definition of a Christian church is, a body of Scripturally baptized disciples accepting Christ only as their Redeemer, his sole authority for their government, his teachings for their faith, and administering the ordinances as he delivered them.

It was quite sufficient to have found the church the day it was called into existence, but it is denied that it was ever assembled while Christ was on earth. I think that several gatherings of this church are mentioned, directly or indirectly, by the evangelists:

The first full church meeting—a gathering together of his disciples into one place for general instruction—is recorded by Matthew (v. 1):

"And seeing the multitude, he ascended a mountain, and having sat down, his disciples came unto him, and he opened his mouth and taught them, saying."

These disciples were not the twelve apostles, nor yet the seventy merely, for they had not yet been chosen from the whole body, but the multitude of his disciples.

"The disciples, in the wider sense, including those of the apostles already called, and all who had, either for a longer or a shorter time, attached themselves to him as hearers. . . The discourse was spoken directly to the disciples," etc. (*Alford, Com. in loco.*)

Here, then, was a real church meeting; a visible assembly of

men, possessing certain qualificatio..s called from the **oklos** (multitude) for a specific purpose, and this is the essential signification of ecclesia in Greek. We may add, an organized assembly, since they recognize the supreme authority of Christ over them. At this first general meeting of his disciples, which soon after he named his **ecclesia**—his assembly, church—he instructed them touching their individual Christian duties, and clearly indicated their mission as his assembly—church.

"Ye are the light of the world—a city set on a hill. Let your light so shine that men, seeing your good works, may glorify your Father who is in heaven."

This I consider Christ's first great commission to his church, and by which he made it the great missionary agency for the Gospel enlightenment of the whole world; for it was of the whole world, he constituted his church to be the light.

Here was a church, of which Christ was the living present Head, and the source of all law and government; but as yet there were no commissioned officers, since the apostles, nor the seventy, were chosen for some time after this. (See Matt. ix. 9.)

The second general gathering together of his disciples into one place was by a special summons. Luke thus records it (vi. 12):

"And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called [summoned] his disciples [the whole body of them] to him. And having chosen from them twelve, whom he called also apostles. . . And having come down with them, he stood on a plain, and a company of his disciples [not all in this instance] and a great multitude of people from all Judea, etc. And he lifted up his eyes on his disciples and said, Blessed are ye, poor ones; for yours is the kingdom of God."

Those disciples at this time alone composed the kingdom of God, and it was indeed literally theirs, being entirely of them.

"After this (Luke x.) Christ appointed seventy others [officers], and sent them, two by two, before his face into every place whither he himself was about to come."

It is not much to infer that after these two general meetings of the whole or main body of the disciples, and the appointment of officers, that his disciples would understand Christ should he call them his assembly—church—and as constituting the kingdom which, as Messiah, he was to set up on this earth. This was soon formally announced:

"And I also say unto thee, that thou art Peter, and upon this Rock—a stone—will I build my assembly—church—and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth, shall be bound in heaven," etc.—Matt. xvi. 18, 19.

There was a kingdom and a church in existence at this time, but not as separate organizations; for the kingdom included the church and the church composed the kingdom.

Soon after this the Lawgiver delivers to his church the fundamental law for dealing with all personal offenses among the members, which has never been modified or abrogated; and the giving of this law, and the express mention of the body of his disciples as a church, puts it beyond all question that there was an organization at this time, since laws imply and necessitate organization.

The third general meeting of the brethren of his ecclesia was after his resurrection, where, at a place he appointed before his death, he met more than five hundred brethren at one time. (1 Cor. xv. 6.)

The number with Christ as witnesses of his ascension is not told, but it seems that one hundred and twenty, upon their return, held a church meeting in an upper room in Jerusalem, where they, by popular vote, elected Matthias to fill the place left vacant by the death of Judas.

The body of brethren which Christ had three times gathered into an assembly, and had designated as his **church**, and spoken of as his **kingdom**, the Holy Spirit expressly calls a church, after the ascension of Christ. We have not the slightest intimation that there was the least modification made in its organization, much less that a new and unheard of body was originated by the apostles. To that organized body of disciples which Christ left, the three thousand were added by

baptism on the day of Pentecost; and it was to the church then existing that the saved were added daily for some time afterward. (Acts ii. 47.) The closing days of this period were marked by great activity, since it entered with the zeal of a new convert upon the work assigned it by its risen Head. The Gospel was preached, converts baptized in large numbers, and the Lord's supper observed, the doctrine of the apostles steadfastly adhered to, and brotherly love abounded. Let this be borne in mind, that before the days of Pentecost and the great revival that marked those days, a church was in existence, and that no church was organized during the days of Pentecost nor afterwards in the city of Jerusalem, and that the body of disciples gathered by Christ constituted his kingdom prior to his ascension.

CHAPTER II.

The Kingdom of Christ set up during his Public Ministry — Exposition of Matt. xi. 12, Kingdom of Heaven suffereth Violence, etc. — Of Luke xvi. 16, All Men Press into the Kingdom of Heaven — Of Matt. xi. 11, The Least in the Kingdom of Heaven Greater than John — Of the Lord's Prayer, "Thy Kingdom Come" — Objections Answered.

FRIDAY MORNING OF THE WORLD'S WEEK.

THESE passages at the head of this chapter, which I propose to explain, have been quite universally misinterpreted and misapplied by Protestant expositors, and their views generally adopted by Baptists. Why the former should be the fact is easily understood when it is remembered that these passages clearly teach, if it is allowed that they teach any thing specifically, that the Kingdom of Heaven and the Church of Christ were primarily set up during the ministry of John the Baptist and Christ, and this directly militates the theory of Protestants, that the church was established in Eden, or, at least, in the family of Abraham, and that the old Jewish Theocracy was the real kingdom of Christ, and embraced the church. But why intelligent Baptists should accept this, and contend for the universal invisible church of the Protestants, is more than passing strange!

Let us carefully examine these passages, to ascertain their literal teachings, and be willing to accept them:

Matt. xi. 11: "Verily I say unto you, among them that are born of woman there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

There are few passages that has called out a greater diversity of opinions, or wilder ones, than this and the verse following it. To the English reader they do present insuperable difficulties.

The plain statement is that no one born of woman was greater than John the Baptist. It does not say a **greater prophet,** as some interpret it, and if it did, it is not in any sense true, for John was not a prophet—he was "more than a prophet." The burden of the prophet's messages was the events that were to come to pass in the future, but John was sent to announce and make manifest the King of his people. John was a preacher of righteousness, and the first apostle of the Christian Dispensation, and his preaching and ministry were the beginning of the Gospel of the Kingdom of Christ.

But Christ, John's Master and King, was born of a woman, and can we believe that he intended to say that John was, in any respect, greater than himself? Certainly not. So far, the way is clear. But one exception is made, an exception of either one individual or one class of persons: "Yet he that is least **in** the kingdom is greater than he." To whom can this refer if we accept this translation? Christ was by no means "the least" in the kingdom of heaven, but the greatest, being King over all. Nor can we believe that he intended to say that the least saint or infant that was then in Paradise was greater than John; for it could not have been the truth. Nor, that the youngest child or most ignorant publican or harlot then in the kingdom, or who would hereafter be in the kingdom, was greater than John; for this was not, and could never be, in any sense, the fact. How, then, must the declaration be understood? We must evidently refer to the original. The term, **mikros,** is here translated as an adjective in the superlative degree, though it has not this form in the Greek, but the comparative, and, if used as an adjective here, should be translated "less;" but this does not, in the least, remove the difficulty. To render it "least" the translators are compelled to translate the comparative degree as a superlative, and nothing is thereby gained. If it can be claimed that one degree of comparison is used for another in this place, why not as well, and far better, claim that **mikros** is used **adverbially,** qualifying "is," and not any person or class of persons, and the more so, when the sense positively demands this construction? Admit its adjective form, but give it an adverbial **signification,** and it will then read:

"Notwithstanding he that is **later** in the kingdom of heaven is greater than he."

The Herald preceded the king. Christ was manifest to Israel later in point of time than John; therefore, I understand him to say, that while John was greater than any man who had preceded him, nevertheless, he himself was greater than John. John, speaking of Christ, said:

"He that cometh **after** me is mighter than I, whose shoes I am not worthy to bear."—Matt. iii. 11.

"There cometh one mightier than I **after** me, the latchet of whose shoes I am not worthy to stoop down and unloose."—Mark i. 7.

This is he of whom I said:

"He that cometh **after** me is preferred **before** me, for he was before me."—John i. 15.

"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is **above** all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is **above** all."—John iii. 28–31.

This translation of **mikros** makes Christ speak the truth, and also makes the statements of John coincide with those of Christ. If **mikros** were nowhere else in the whole range of Greek literature used adverbially, it evidently is here. The facts compel us to so read it. **Both John and Christ were therefore in the kingdom.**

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12.

By some, the phrase "kingdom of heaven" here is explained to mean "heaven above"—ultimate glory; and the phrases "suffereth violence" and "take by force" to mean violent exertions, etc. Some interpret the passage to teach that, for a Christian to pass through this world, overcome all obstacles, and reach the climes of "everlasting deliverance,"

requires the most violent efforts of vigilance, persistent fightings, etc. This may be true in fact, but not taught by the passage. Why should Christ say that it has been so difficult to get to heaven "from the days of John the Baptist," implying that it has only been difficult since his day? What was there in his preaching that obstructed the way to heaven? This interpretation is hardly admissible.

Other expositors, and perhaps most public teachers, explain that the "kingdom of heaven" here means "the grace of salvation," and "suffereth violence" means "the seeking of religion" by the sinner; and "taking it by force" alludes to the violent exertions of spirit, soul and body, on the part of the sinner, in "getting religion," as the operation is called by Arminians. Then the passage would teach that "from the days of John the Baptist until now," it has been a most difficult affair to get religion, requiring such efforts of soul and spirit as often to throw the body into the most violent contortions, convulsions, spasms and protracted comatose state. But why so difficult, and why all this bodily effort required since the days of John the Baptist, and not before? Have not sin and Satan, the human heart and the demands of God been the same in all ages? If the introduction of the Gospel Dispensation (which is a day of increased light, giving us **the meridian sunlight** for the reflected light of moon and stars, **the substance** instead of the types and shadows) has made it more difficult, then has it not been a blessing, but a curse to the race. This interpretation can not, with any show of reason, be countenanced.

What, then, does it mean? I offer the following as agreeing in all points with the other teachings of God's Word: By the phrase "kingdom of heaven" here, I understand that visible institution which Christ came to set up on this earth; and the phrase "suffereth violence" means **to do violence to, to outrage, to treat in a ruthless and violent manner.** The Greek writers use **biazomai** in no other sense; *e. g.*, "**biazesthai ten gunaikan,** to force a woman." (*Al. Pl.* 1092, and *al.*) It never means to treat kindly, or to press toward or into in a friendly manner. By the phrase "take it by force" I understand "**to destroy,**

make havoc of." The verb **harpazoo** primarily means to **"tear, snatch, ravish away;"** secondarily, **"to seize and overpower, overmaster."** I translate the whole passage:

"From the days of John the Baptist until now the visible kingdom of Christ has been violently assailed, and its enemies have sought to destroy or overpower it."

This passage, properly translated, determines three facts: 1. That Christ's visible kingdom was at that time—in the first year of his ministry—in existence; and 2. That it was most violently opposed and sought to be destroyed by its enemies; and 3. That this kingdom has been continuously in existence **"from the days of John the Baptist until" this day.** This passage is conclusive proof that the kingdom of Christ has been in existence from John's day until this, since **it could not have been constantly assailed unless it has continuously existed.**

If it is asked, "Why was not the 'kingdom of heaven' and church of Christ assaulted before the days of John the Baptist?" I answer, For the best of reasons: **neither existed before,** and therefore the theory that they existed in the days of Abraham or Moses is false, as is the modern theory of those who teach that they did not exist before the days of Pentecost, and were then set up, not by Christ, but by men after his ascension.

A kindred passage to the above with equal force sustains my position, and is obscured by our versions:

"The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi. 17.

If it is claimed that "kingdom of God" here means "the grace of God," or "the gospel of salvation," why should Christ declare, by implication, that it has been preached only since the time of John the Baptist, when the gospel was preached to Abraham (Gal. iii. 8), and the grace of God was known to all the Old Testament saints as well as to us? Christ certainly meant the visible kingdom he had set up in their midst! "The kingdom of heaven" was not preached before the days of John the Baptist, **because it did not exist**

before. Will any one, familiar with the manner in which John and Christ and the gospel they preached had been treated by the overwhelming majority of the Jewish nation, say that it was true that all men pressed forward in their eagerness to embrace the gospel, and to become the disciples of Christ? How, then, could an Evangelist say, "He came to his own, and his own received him not"? (John i.)—*i. e.*, his own people, the Jews. Read the context in which this very passage stands, and mark the bitter opposition of the Pharisees that called it forth, and remember this sect embraced by far the larger portion of the better class of the Jews:

"And the Pharisees also, who were covetous, heard all these things; and they derided him."—Luke xvi. 14.

They had charged him with casting out demons by Beelzebub, the prince of demons (Luke ii.), and Christ declared that of **that** generation the blood of all the prophets that had been shed from the foundation of the world would be required; and the chapter closes his lament over Jerusalem, that had universally rejected his teachings.

But there is nothing in the Greek text to justify the translation, "press into it,"[1] but the text is against such a render-

[1] We submitted some years since our translations,—*i. e.*, Matt. xi. 12, Luke xvi. 14,—to Prof. J. R. Boise, D.D., LL.D., of Morgan Park Theological Seminary, Chicago, and this was his reply:

"Your questions suggest a new, and, to my mind, more satisfactory interpretation of Matt. xi. 12. I think the clause may be rendered literally: 'the kingdom of heaven is treated with (hostile) violence, and violent persons are trying to ravage it'—**harposonsin**, used, **de conatu**. This meaning is certainly in keeping with the classic use of the words, and also with the verses following."

Touching the passage in Luke xvi. 14, he says:

"The ordinary use of the words does seem to me more naturally to denote the violence of hostile forces; that of the scribes and Pharisees, which resulted in the crucifixion of our Lord. Nor can I see that this interpretation is inconsistent with the context, particularly that which follows in Matthew. That **eis** with the accusative may mean "against," is unquestionable. **Kai pas eis auteen biazetai** (Luke xvi. 16), may certainly, so far as the Greek is concerned, be rendered, 'every one is violently opposing it.' In this remark our Lord may have had in mind the rich and powerful, the leaders of society, and this thought may naturally have suggested the parable of the rich man. (Vs. 19–31.) **This view of the verses in question is adopted by Lightfoot, Schneckenberger, and Hilgenfeld."**

ing. The preposition **eis** (into) before an accusative preceded by a verb implying violence or hostile intent, should be translated "against." Now, **biadzoo**, from the noun **bia**,—**force**,—always implies violence,—hostile intent,—as **to overpower, constrain, do violence to.** I, therefore, translate the phrase, **kai pas eis auteen biazetai,** and every one assaults, or violently opposes it.

Translated thus, this passage is in accord with its context and all the other teachings of Christ. The blood of John the Baptist had been shed, and they were even now thirsting for Christ's own blood. After a public ministry of more than three years, nothwithstanding all the mighty miracles he had performed, assisted as he was by eighty efficient missionaries, all endowed with the power to work miracles in his name, and their ministry confined to the narrow limits of Palestine,—smaller than one of the States of this Union,—his disciples amounted to but a few hundred. Not one of the cities or towns of Palestine, not even the village of Bethlehem, where he was born, "the **least** among thousands of Israel," or that of Nazareth, where he was brought up, nor Capernaum, in which his mightiest works were done, was converted by all his preaching and his miracles; but, so far from pressing into his kingdom, they rejected him as an impostor, and even sought his life. The declaration of John, that "No man received his testimony" (John iii. 32), and of Christ, "strait is the gate and narrow is the way that leadeth unto life, and **few** there be that find it" (Matt. vii. 14), agree with the translation, "The kingdom of heaven is preached and every man is violently opposing it." **I, therefore, conclude that (1) the kingdom of Christ not only existed in the days of John the Baptist, but, (2) he was himself recognized by Christ as a member of it.**

Objections to this View Answered.

With respect to the **time** of the setting up of Christ's kingdom, foretold by Daniel, there is a strange contrariety of views held upon this subject. 1. By Protestants generally,

that Christ had a church and Kingdom from the days of Abel, or at least from Abraham until now. 2. By others—Campbellites universally—that the Christian Church and Kingdom were not set up until the Pentecost, since Christ taught his disciples, while he was with them, to pray, "Thy Kingdom come." 3. By others—generally "Adventists"—that the Kingdom has never yet been set up, and will not be until Christ's second Advent. 4. Others regard the Kingdom of Christ as an invisible something—the spiritual reign of Christ in the hearts of his people. These antagonistic theories and the passages forced into their support I will briefly notice.

Had Christ a Church and Kingdom before his Advent, A. M. 4004?

I have, in Part II. of this work, shown that there was no Church organized in Eden, or by the Covenant of Circumcision in the family of Abraham. But to close all controversy on this point forever I submit this conclusive proof:

This axiom will be admitted by all, that

What is already in existence, God nor man can bring into existence.

All anti-Catholics will admit the force of this axiom against the doctrine of transubstantiation. Christ exists; he can not therefore be brought into existence—be duplicated, much less multiplied a million of times. Daniel, interpreting the king's dream, (ii. 42,) declared that "in the days of these kings [*i. e.*, the Cæsars] the God of heaven **would** set up a kingdom." If Christ's kingdom was then in existence, and had been since the days of Abraham or Adam, and was to continue to exist, the God of heaven could not bring it into existence. Therefore, until "the days of these kings" the God of heaven—Christ—had no kingdom on this earth; and if no kingdom, then no church, since there can be no kingdom without one or more churches, as there can be no human kingdom without a province or provinces.

1. "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Those who urge this objection manifestly do not comprehend the petition. This prayer was taught the **disciples,** who were at that time citizens of Christ's kingdom, and none

save the children of God by adoption can pray this prayer. It is to be addressed, not to Christ, but to the Father; and the petition is that **His** kingdom, not Christ's, might come, and his will be done **in this earth as it is in heaven.** This prayer has never yet been answered; but it will be, and then this earth will be a heaven—none but the sinless will inherit it. We are not to pray that this condition of things may take place in **this** Dispensation, nor in the next, for the Scriptures specifically inform us that it is not to be fulfilled until the seventh day of the World's Week, earth's great Sabbath, when

"Christ's redeeming work is done,"

and a new heaven and a new earth are created, in place of this, which the redeemed alone will inherit, and dwell therein forever. (See Ps. xxxvii. and Rev. xxii.) It was for this glorious consummation of his Redemptive work, Christ taught his disciples then and now to pray, at which time he would give up the kingdom to God, even the Father, when all things will forever be as they were before sin entered the world, and the whole universe will be under one undivided reign. (1 Cor. xv. 24–29.)

This, then, is a very comprehensive prayer, little suited to the understanding of children, if it were proper for them to use it; and certainly no unregenerated person can say, "Our Father,"—"Abba Father,"—**Our** Father who art in heaven. The reader can see that the petition does not teach that Christ's kingdom had not then come, but it is a prayer for the earth to become a heaven, and be returned to its original condition in the government of the Godhead.

Let there be no misunderstanding of this point, *i. e.*, that Christ had at this time "set up" his visible kingdom, called "the kingdom of God," "of heaven," "of God's dear Son," and that at this time, and during his ministry on earth, that body of disciples who received him as their Saviour and King, and which he called his Church—assembly—**was the visible and outward form and manifestation of his kingdom.** (See Drs. Harvey, Buck, Williams, *et mul. al.*)

2. The Spiritual Theory—"The Kingdom within us."

There are those who hold and teach that the kingdom of

God, spoken of in the New Testament, so far as it is on earth and in relation to us, is the reign of grace within us, and their main text is Christ's declaration recorded by Luke (xvii. 21):

"The kingdom of God cometh not with observation; and neither shall they say, Lo, here! or there! for lo, the kingdom of God is **within you.**"

The difficulty arises from a wrong translation. Christ did not say the kingdom was within those wicked Pharisees, but as the Revision has it, "The kingdom of God is **in the midst of you.**"

This rendering of **entos humoon**, "among you," is supported by the best critics.

"On this interpretation the best commentators are agreed, and adduce examples of this use of **entos.**" (Bloomfield.)

"My kingdom is **among** you, not within you." (Alford.)

Just as consistently might Christ have said, "My church is within you;" for evidently the subject matter of that conversation was concerning his visible kingdom. The Pharisees had asked him when his kingdom would appear, which was the kingdom that both he and John had preached as "at hand"—*i. e.*, then present; and he had replied to them that the kingdom of God comes not with observation, *i. e.*, outward show, pomp or splendor; with such external appearances as to attract men's attention or admiration. So silently had it been set up, and so unlike any kingdom of this world, that they could not comprehend it.

I regard this as an explicit declaration that his kingdom was **then** existing, and on this earth.

3. Another passage urged against the visibility of the kingdom is Christ's declaration before Pilate: "My kingdom is **not of this world,**" etc. This expression can not be construed to mean that his kingdom was not **in** this world. He had said to his disciples before this:

"**Ye are not of this world,** but I choose you out of the world, therefore the world hateth you."—John xv. 19.

It was in the same sense that Christ's kingdom is not of this world. In the form of its government, in the character of its citizens, in the purity of its principles, and in its aim

and its mission it is wholly unlike, and infinitely above all human kingdoms. Yet it was **upon** the earth, and he required every disciple to enter it.

4. Another much used passage is:

"For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."—Rom. xiv. 19. (*Revision.*)

This evidently means nothing more than the peculiarities or characteristics of the kingdom—or churches—of Christ do not consist in observing distinctions in **meats** and **drinks,** etc., hence the injunction in Col. ii. 16:

"Let no man therefore judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath days."

But the end and aim of the kingdom of Christ are to promote righteousness, joy and peace in all its subjects upon earth. When the last Napoleon accepted the crown of Empire he remarked, in the hearing of the representatives of the nations, "THE EMPIRE IS PEACE." All understood that to maintain peace would be the end and aim of his government.

Haldane, that eminent expositor of Romans, says:

"This imports that the service which belongs to the kingdom of God, and which he requires from all his subjects, does not consist in abstaining from, or in using any kind of meats. Men are peculiarly prone to cling to externals in religious worship. It is, then, of great importance to attend to this decision of the Holy Spirit by the Apostle Paul. The distinction of meats has nothing to do in the service of God under the New Testament."

The kingdom of God is characterized by righteousness, joy and peace; and these are the aims and natural fruits of it.

5. Christ's declaration to the Jews is used to support the theory that the old Jewish nation was the true kingdom of God and church of Christ visible.

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 43, also viii. 12.

It is claimed from this passage that the old Jewish theocratic government and the church and kingdom of Christ

are one and identical, and opposed to the idea of the recent setting up of the kingdom among the Jews, since the natural inference is that they had, for a long time, been in possession of it and had abused it. I am willing to grant the Jews had been, for ages, in possession of the **typical kingdom** of God, which was but the shadow and type of the real and true visible kingdom which Christ set up; and that they had misused and abused **it,** and their guilt was, therefore, as great as though they had so treated the real, and this typical kingdom was taken from them; but this is not the meaning of this passage. The real kingdom was given to the Jews—set up in their midst—and **all its first citizens were composed of Jews.** Christ came to his own, and his own, as a people, received him not; but they put his Messenger to death, abused his servants, and finally murdered the Son and Heir. It was to be taken away from them and given to the Gentiles. This same sentence was again pronounced, by Paul and Barnabas, against the Jews at Antioch:

"Then Paul and Barnabas waxed bold, and said: 'It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.'"—Acts xiii. 46.

Who can doubt that this has been literally fulfilled for eighteen hundred years past, and is fulfilling before our eyes to-day? God has sent upon them judicial blindness, "given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, **unto this day.**" (Rom. xi. 8.) If there is a Christian church in America, or the world, composed entirely of this people, I have not heard of it; nor does the Holy Spirit move the hearts of Gentile Christians to pray for the Jews.

6. The Wild, Grafted into the Good Olive Tree.

Great use is also made of Paul's olive tree illustration in support of the theory that Christ did not "set up" a new, but reformed an old church, which had been composed of Jews for thousands of years previous. We invite attention to the careful reading of the passage and its entire connection:

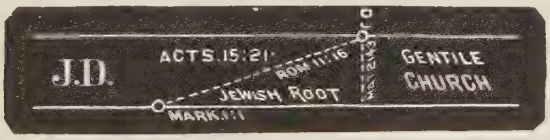
"For if the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakers of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off that I might be graffed in. Well, because of unbelief they were broken off, and thou standeth by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be graffed in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature, into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written: 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins.'"—Rom. xi. 15–27.

The idea that Paul meant the old Jewish nation, without doubt the most wicked that existed on the whole face of the earth, was the **real** church of Christ and kingdom of God, was conceived for the express purpose of supporting infant baptism. By all these it is claimed that the "good olive tree" represented the Jewish church from the days of Abraham to John the Baptist; and that, by the ministry of Christ and his apostles, the old church was reformed, the unworthy members put away, and only worthy ones received, etc. Now, for the sake of argument let it be granted, to see if it lends the cause of infant baptism and church membership the semblance of support. Why were the branches broken off? Because of **unbelief.** Then we learn that only those who exercised **personal faith** legitimately belonged to the old church—

"the good olive tree;" for the reformation consisted in the breaking off **all in unbelief.** The new or reformed church consisted only of such as professed **personal faith;** for all who were grafted in stand **by faith.** According to this exposition the churches of both the Old and the New Dispensation are **churches of professed believers only;** no infants were or can be taken in upon the faith of their parents or sponsors. Thus we see the very passage brought forward to sustain, most signally overthrows the whole theory of infant baptism!

But this is not the correct exposition of this passage. The good olive tree does not represent the literal family of Abraham, or the Jewish nation, because faith was not an essential condition of membership in either the one or the other; nor has the Jewish nation been in existence for the past eighteen hundred years so that Gentiles could be grafted into it; **nor is it true that the Gentiles are ever to be grafted into it.** It can not, therefore, be said that the good olive tree represented the Christian church under the Old Dispensation; for in no sense did such a church exist. The first Christian church ever gathered was **composed of believing Jews, and Jews only.** The first gathering was the "root" of the whole tree—the "first fruit" of the lump. (See Lev. xxiii. 16; Neh. x. 37.) Now, into this tree the Gentiles have been grafted by faith since the gospel was first preached in the house of Cornelius, while the unbelieving Jews have been rejected, and the kingdom taken from them.

Permit me to illustrate this by a simple diagram:



J. D. represents the Jewish Dispensation. C. C. is where, at the preaching of John and Christ, the church and kingdom of Christ were set up. The first church was composed entirely of Jews, and the church and kingdom continued exclusively with the Jews seven years after the ascension of Christ, when

Cornelius sent for Peter. D. J. marks the time when Jerusalem was destroyed and the Jews dispersed among all nations. The kingdom and church can then be said to have been taken from them and given unto the Gentiles. The "root of the good olive tree and the first fruit" were believing Jews only; and "the first fruits" of the Christian church were Jews only; and the tree with its branches, and the "lump"—the Jewish nation—is not unholy in God's sight and forever cast away. It was because of unbelief the Jews were broken off, and it was by faith that we Gentiles have been grafted in; but the day is coming when the Jews will, by faith in Christ, again be grafted in and become a part of the kingdom, even the first dominion of the kingdom of God's dear Son. The reader will see that these so oft quoted passages afford no evidence that the church and kingdom of Christ, and the Jewish Kingdom before Christ, were one and the same, but contrariwise.

From these Scriptures we learn several important facts, viz.:

1. That the blindness to gospel truth that characterizes the Jewish race since the apostolic days has not been accidental, but is a judicial punishment for their inexcusable rejection of Christ and the gospel, offered them by the apostles.

2. That this blindness is not universal, but only "in part." Here and there a Jew is grafted in; but a real conversion is a rare occurrence; and, while there are entire churches of almost all other nationalities, if there is a church of this people on earth I have never heard of it.

3. That this blindness is only for a season—"until the fullness of the Gentiles be come in." This "fullness" means after the full number of Gentiles Christ designs to save in this Dispensation, or the full time appointed for the gospel to be preached unto the Gentiles before the Second Advent, or it may include both ideas; but it does not mean until all the Gentiles, severally and individually, receive the gospel. Christ explains it in Matt. xxiv. 14:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

4. We learn also, that, when the fullness of the Gentiles

shall have been brought in through the preaching of the gospel, the Jews—all the Jews who survive the slaughter of the second conquest and sack of Jerusalem by the forces of Gog, King of the North—will embrace Christ and be saved; and, by faith, be grafted into the good olive tree—the true kingdom of Christ—with the multitudes of believing Gentiles, and thus, in Christ, constitute "one new man."

5. Finally, we learn that, when the Jews thus universally receive Christ, and are saved, the influence of the event will be like awakening the whole Gentile world from the dead.

Says Haldane on this passage:

"But if the casting away of the Jews was such a blessing to the world, their recall will be a blessing unspeakably greater. It will occasion a revival among the Gentile churches from a dead and almost lifeless state, which will resemble a resurrection. The numbers then converted will be as if all the dead had risen out of their graves. The Divine Dispensations being at that period so far developed, and the prophecies respecting the rejection and restoration of the Jews so fully accomplished, no doubt will any longer be entertained regarding the divine origin of the Holy Scriptures. A great additional light, too, will be thrown on those parts of them which at present are most obscure; so that, in the providence of God, the result will be an unexampled blessing both to Jews and Gentiles."

So far from its being understood by the apostles that the kingdom of Christ—or, as it is elsewhere called, the "kingdom of heaven," "of God"—was not to be set up on the earth until after the Second Advent, they understood themselves to be in possession of it, and members of it:

"Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

The expression "we receiving a kingdom" is equivalent to we having received a kingdom, as the context shows: **Echomen charin**—"let us hold fast the favor by means of which we may serve God acceptably," etc. The receiving of the kingdom was the distinguishing favor which Paul exhorted the brethren to hold fast; and they certainly could not hold fast what they did not have in possession.

There are several passages used by Adventists, and those they have converted to their views, to prove that the kingdom has not yet been set up, and will not be until Christ returns to this earth.

Among these the following:

"And in the days of these kings will the God of heaven set up a kingdom," etc.—Dan. ii. 44.

"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting one, and all dominions shall serve and obey him." —Dan. vii. 27.

"And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power."—Mark ix. 1.

With reference to the first passage they claim that "these kings" refer to the ten kings symbolized by the "ten toes" of the image. Let it be granted the legs and feet symbolized the Roman empire, it has confessedly passed away, never to reappear. An empire may, and, I believe, will appear, embracing all the territory of these four kingdoms, but it will no more be Roman than Persian,—**it will be Russian.** The kingdom must have been set up in the days of the Cæsars, or this prophecy must remain forever unfulfilled.

The second passage refers to the kingdom in the Messianic Dispensation, when Christ and his saints will rule over all the earth.

These and other kindred passages refer not to another and different kingdom, but to a different and more glorious administration of his present kingdom.

The little **stone** which the king of Babylon saw cut out of the mountain without hands (Dan. ii.), continued until it became a great mountain and filled the whole earth. How unlike a little stone this earth-filling mountain!

And let the reader bear in mind that this self-same stone continued to exist and to increase all the time until it became a mountain. The Messianic Kingdom under the personal reign of Christ will not be, in any sense, "a little stone" or "a grain of mustard seed."

Touching the last, Christ fulfilled the promise when he took Peter, James and John into a high mountain and **in vision** showed them the character and glory of his future kingdom. Peter understood that this promise was fulfilled to them in that vision. (2 Pet. i. 18.)

I conclude with this: If the kingdom was set up in the days of the Roman emperors,—during the ministry of John and Christ, as I have certainly demonstrated,—then it was **not set up before nor since their day.**

CHAPTER III.

The Gospel Dispensation.

The Locality of Christ's Kingdom—This Earth, not Heaven—Christ, though King, not yet Crowned—The Mission of Christ's Kingdom in this Age—Practical Conclusions.

Friday Morning of the World's Week.

ONE more feature connected with the kingdom of Christ remains to be noticed before entering upon the Eschatology of the New Testament, viz., the locality of Christ's kingdom.

1. **The locality of Christ's kingdom in this and the Age to come.**

Let the reader bear in mind that the kingdom, of which I am treating, is not God the Father's physical or spiritual kingdom in the heavens, nor yet the modified and glorious phase of Christ's kingdom in the Age to come, when he shall reign over all nations with his saints, but solely of his kingdom in this **present** Age—in its **inceptive** and **preparatory** state under the administration of angels. (Heb. ii. 5.) We have no warrant from Revelation to assume that Christ has several kingdoms, but there are different phases or administrations of **one and the same kingdom** in different Dispensations. The views of writers and teachers touching the **locality** of Christ's kingdom are diverse and contradictory, as they are concerning its **nature**.

1. Some teach that it consists only of all the truly regenerated and baptized, independent of organization. This conception is never localized—a kingdom without an organization or a territory, is an absurdity.

2. Others teach that it consists of the saved in heaven and

on earth, including all that ever will be saved. This never has been "set up" anywhere, and never could be assaulted.

3. Others, that it is the reign that Christ exercises in the hearts of regenerated men; so that it is literally true that his kingdom is *within men*, and the hearts of men are his throne. Was his father David's throne in the hearts of men or in Jerusalem?

4. Others, that it is in heaven above as well as upon this earth, since he declared that all power—understanding by it all governmental jurisdiction—in heaven and on earth was given unto him; and that he is, therefore, to-day sitting as crowned king upon his throne, and ruling over all. This certainly was not set up in time, nor had David ever a throne in heaven.

5. And still others, that his kingdom is yet future, to be set up after his second Advent upon this earth. Then all the Scriptures that allude to a kingdom of Christ, now present and among men, are misleading; for both John and Christ proclaimed it at hand. Christ declared it was assailed, that publicans and sinners were entering it in his day, and that it was indeed among the people during his ministry.

6. A majority of Christians, judging from their prayers, believe that Christ has two kingdoms; one here on earth, and an "upper and better one in heaven," to which they pray to be taken when done serving Christ in this.

But Christ never intimated that he had kingdoms **numerous**; one in heaven triumphant, and one on earth militant; one within the hearts of men, and one outward and visible, that was set up in the days of the Cæsars composed of visible churches as its constituents with specific laws and ordinances.

What the prophets foretold respecting his kingdom, and what Christ predicated of it, can not be predicated of an invisible kingdom, or church; for such were never set up, nor built, nor organized, and are not entered by any ecclesiastical rite, as baptism. (John iii. 5.) If, therefore, he has a visible kingdom, he has no invisible one. But that he has a visible one, and upon this earth, and, that it is entered alone by

baptism, he plainly declared to Nicodemus; for, after discoursing about it at some length, he says:

"If I have told you **earthly** things, and ye believe not, how shall ye believe if I tell you of heavenly things?"—John iii. 12.

He had spoken to Nicodemus of his kingdom, of the invariable qualifications for entering it, viz., first, a birth from above to enable one to comprehend, and in addition to this, a birth of water, in order to enter it.

"The kingdom of God," then, is **visible,** and located upon this earth; for it was one of the "earthly things" Christ had been telling Nicodemus about, though not of this earth in the character of its subjects, its doctrines, or its glorious mission. The **invisible** church and kingdom are **myths,** a mere **conceptions,** that exist only in the minds of theologians: they have no local habitation in the universe.

But the locality of the church and kingdom of Christ is this earth, and nowhere else.

Christ has but one. It is either in heaven or on this earth. It is either visible or invisible; it can not be both. And what is astonishing, all those, holding these contradictious views, pray the same petition in the Lord's prayer, "Thy kingdom come." What can they understand by it?

We should naturally suppose, if left to the use of our reason, that the locality of any institution would be where there was a use for it—wherever the work is it was designed to accomplish. Now, the churches of Christ, which constitute his kingdom, are bodies of redeemed persons organized for the express purpose of **preserving** the revealed Word of God, and publishing its truths in order to save those who are lost. Christ certainly has no need of a church or kingdom in heaven above, since there is no possible use for it there, and never can be. There is no Bible to be preserved, no Gospel to be preached, and no sinners to be saved. That Christ has no kingdom in heaven, never had, nor ever will have, is a matter of revelation. In the Covenant of Redemption, as was shown in the discussion of that subject, for and in consideration of the work which Christ, as Son, undertook, the Father

gave him a kingdom, the locality and boundaries of which were well defined and specified; and the territory of that kingdom was this earth, and nowhere else. We find this gift recorded in Ps. ii. 6–12:

"Yet have I set my King upon my holy hill of Zion. [There never was, there never will be, but one holy hill of Zion, and that is in Jerusalem, in Palestine.] I will declare the decree: the Lord hath said unto me, 'Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the **heathen for thine inheritance, and the uttermost parts of the earth for thy possession.** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.'"

These heathen certainly will not be in heaven, nor these hostile kings, but on **this literal earth,** and the territory of Christ's kingdom, therefore, must be **here.**

The Saviour, in giving the commission to his apostles, refers to this when he declares that all power that exists in heaven or on earth is given him—*i. e.*, over this earth to rule and judge it; therefore, he had the sole right to clothe the apostles with extraordinary powers to proclaim terms of salvation to a lost race, and establish his authority to be exerted through organized churches on earth. By virtue of this surrender of the government of this earth to Christ, he became absolute Potentate, Ruler and Judge of it. Christ certainly did not mean to convey the impression that the sole and absolute government of the Universe had been surrendered to him, and that the Father ceased to exercise any power or rule in heaven; for this was not the case.

According to the terms of the Covenant, the Father was to represent the Divine Government as Rectorial Ruler of the Universe, and as such, invested his Son with "all power" over this earth, until he should have consummated the work he undertook in the Covenant of Redemption; and this done, his grant of sole, undivided rule over this earth will cease, and the earth be

regenerated and prepared for the everlasting heaven of his saints.

Christ, though Lawful King, has not yet been Crowned King of kings.

Many speak of Christ as now crowned and occupying his throne in heaven. So far from this being true, Christ, as Messiah, has no throne in heaven, never had, and never will have. We are at a loss to imagine on what part of the divine Record the advocates ground such an idea. Christ has his throne secured to him by a Covenant, of which that made with David is a type; and it is on "the throne of his father David" that he is to reign, when he shall have been crowned. The angel, in the Enunciation, declares:

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto **him the throne of his father David**; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." —Luke i. 32, 33.

Nothing is more certain than that David never had a throne in heaven; nor will he, or any mortal ever have a throne there. His throne was on Mount Zion, in Jerusalem. A throne implies government or rule exercised over subjects and official inferiors. Who would be the subject of the saints' rule and government in heaven? Certainly not God the Father, or the holy angels. They must reign, if at all, **over each other,** which is simply contradictious. But the Father specifically designates the locality of David's throne and government: "I have set my King upon my holy hill of Zion." (Ps. ii. 6.) We all know that Mount Zion is not in heaven, but in Jerusalem, where David and Solomon reigned. Again:

"And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in **Mount Zion** from henceforth, even forever. And thou, O tower of the flock, the stronghold of the **daughter of Zion,** unto thee shall it come, even the first Dominion; the kingdom shall come to the daughter of Jerusalem.' —Micah. iv. 7, 8.

Isaiah also foresaw the day when the "Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his

ancients gloriously." (Isa. xxiv. 23.) Again, and conclusively:

"The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.' For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O, house of Jacob, come ye, and let us walk in the light of the Lord."—Isa. ii. 1–5.

They have neither spears nor swords in heaven, nor will its inhabitants need plowshares or pruning-hooks!

Because Jerusalem is to be the metropolitan city of the Messianic Empire, Christ himself called it "the city of the Great King," of whom Solomon was but a feeble type.

Christ is not to-day seated on David's throne, for the tabernacle and royal house of David is still in ruins, Jerusalem, the seat of his throne, is still "on heaps," and Israel is scattered in every land. The legal Heir has gone into a far country to receive the formal investiture of his kingdom, and it is only after his return that he will be crowned with the glory due his exalted character, and take unto himself all rule, and put all his enemies under his feet. The coronation of Christ will take place, as the grand opening scene of the next Dispensation, at which time all his saints will be present in their glorified bodies, and be crowned with him; for they will share jointly with him in the government of this earth in the Age to come.

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall

not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14.

Read also Rev. xix. 11 to close.

The joint heirship of the saints with Christ in the government of this earth will be hereafter discussed. Let this fact be borne in mind, that **Christ is not yet crowned.** How unspeakably grand will be those coronation ceremonies! how illustrious the part that we will be privileged to take in them! Then, and not till then, will we be manifested to the world as the sons of God! Day of ineffable glory, that will a thousand times repay all the services and sacrifices, sorrows and shame, we have here endured for Christ.

The special mission of Christ's kingdom in this Dispensation.

It certainly was for a specific purpose. If I rightly apprehend it, it is:

1. To make a revelation to the world of its ruin by sin, and the great work of redemption undertaken by Christ for its recovery—that the provisions of this remedy were all-embracing—to be offered to every man of Adam's fallen race. The organization of all the beneficiaries of this grace into distinct bodies was, that, as organized and co-operative forces, they might act the more efficiently and potentially in preaching the gospel to all nations, and by the proper administration of the ordinances, preserve pure the vital doctrines of Christianity. It should be borne in mind that, since the ordinances set forth in most forceful symbolism, all the saving truths of the gospel, so long as they are duly administered, the faith of the church will be preserved in its purity, but that a corruption of the saving doctrines follow immediately upon a perversion of the ordinances. Let these be perverted in their design, and the more extensive the missionary operations of the churches, the greater the injury resulting to both Christianity and the world. The first and most important work of the churches is to guard the purity of the ordinances, that a **pure faith** and a **pure practice** may be conserved.

This fact should rebuke those Baptists who now are carrying fagots to the feet of the faithful few who are witnessing

for a pure faith and a pure practice, while they at the same time encourage missions!

2. It is not the mission of the churches of Christ, the only constituents of his kingdom, to **convert** all nations, as many teach, and especially upon the platforms of missionary conventions, to the manifest disparagement of Christianity and discouragement of all **thinking** Christians. There is nothing in the **teachings** or the effects of the preaching of Christ and his apostles to warrant the idea. How very little did Christ himself and his eighty-two official ministers, with the aid of manifold miracles, accomplish during his entire ministry! In his commission to his apostles he does not command them to preach to the nations until **all** were converted, and then the end should come, but to preach the gospel "for a **witness** to all nations, and **then** shall the end come," *i. e.*, the end of this dispensation. If this be the mission of the "gospel of the kingdom," then has it been a tremendous success; but if to convert the world, it has been a most **signal and disheartening failure**, and it is the part of honesty to confess it. It is questionable if there are as many **real** Christians in proportion to the population of the earth to-day as there were twelve hundred years ago, and the number is doubtless growing less, while mere **nominal** Christianity may be increasing. Christ never designed that all the world should be converted by the preaching of the gospel in this or the age to come. He knew it would not be, and therefore he never made it the mission of his churches to accomplish it. But what he commanded the apostles was accomplished by them; for, before the death of the last one of them—even before the close of the Jewish Dispensation—the hope of the gospel had been preached in every nation of the known earth. (Col. i. 2, 3.) It must be confessed that we are very nigh the end of this Age, since the Bible and the living minister have been sent to nearly every nation of the habitable earth, and island of the sea, and thousands and tens of thousands in all lands are renouncing idolatry for the Cross. Yes, the gospel is accomplishing its glorious work, the mission of the kingdom in this Age is well-nigh completed, and his people may lift up

their joyful eyes, since "the day of their redemption draweth nigh."

A People Must Be Prepared.

Christ has a definite object to accomplish in the dispensation of his grace in this Age beyond the mere salvation of sinners. Before his first Advent he sent John, not to convert a whole nation or city, but to preach to all, and make ready a people prepared to receive him, and with whom he might form the nucleus of his church and kingdom. He is doing the self-same thing now, although on a far grander scale. The gospel is not confined to one nation and race of people as then, but is being published to every race, among all nations, and for the self-same purpose, not to **convert** all of any nation or city or village—and in the course of eighteen hundred and eighty years it has not converted a race or nation, a city or town, however small—but "to take out of them a people for his name." (Acts xv. 14.) This people will be prepared to receive him, prepared and qualified by the instruction and discipline as subjects of his government in this, to be associated with him as joint rulers over the nations in the Dispensation to come. In this, his children, though heirs of the kingdom in its universal and glorious phase, are servants and subjects, under tutelage and government until the time appointed:

"Now I say, That the heir, as long as he is a child, differeth nothing from a **servant**, though he be lord of all; but is under tutors and governors until the time appointed of the Father." (Gal. iv. 1, 2.)

But this feature will be more fully treated in future chapters.

If these positions are well grounded, we are warranted in drawing the following

Practical Conclusions.

1. That John the Baptist was a duly called and qualified Christian minister, belonging to the Gospel, and not the Legal Dispensation.

2. That he was both a member of Christ's church and officer of his kingdom.

3. That he preached the Gospel, and his baptism was therefore as valid as those administered by the apostles.

4. We have proof conclusive that the **church** and the **kingdom** of Christ were institutions of the Gospel Dispensation, and not reformed phases of the old Jewish Theocracy.

5. We conclude that the **locality** of the churches, which alone constitute the kingdom of Christ, is this earth, and that where he has no church he has no kingdom.

6. We conclude that Christ has no kingdom in heaven, and that it is teaching falsely when we pray him, as so many do, that when we die he may "save us in his upper and better kingdom." We teach those who hear us that we are not saved before death, and do not want to be, and that Christ has two kingdoms—one on earth and one in heaven—which is not true.

7. We conclude that a great deal of the teaching in our missionary meetings is contrary to the Word and intent of God, *i. e.*, when it is urged as the bounden duty of the churches to convert the whole world by missions, and that it is fast being done by money, and even the time computed when the last heathen shall be converted, etc., etc.

8. We conclude, if Christ's second and glorious Advent is waiting upon the Gospel being published among all nations as a witness by the instrumentality of the churches, that by greater zeal, activity and sacrifice the coming of Christ can be **hastened**, and this makes clear an inexplicable passage as it stands in our Common Version: "Looking for and hastening the coming of the day of God." (2 Pet. iii. 12.) What a powerful incentive to push forward the missionary enterprise on the part of those who love and earnestly desire the Presence of the blessed Lord once more upon this earth!

CHAPTER IV.

Christ as a Prophet.

1. *Of his Crucifixion* — 2. *Of his Resurrection from the Dead after Three Days* — 3. *Of the Poverty and inveterate Persecution of his Disciples* — 4. *Of the Destruction of Jerusalem* — 5. *Of the Destruction of the Temple* — 6. *That the Jews would be slain by the Sword, and dispersed among all Nations until the End of the Gentile Age* — 7. *That He would return again with Power and Great Glory to judge the Nations* — 8. *That during a Period before his Return there would be a Period of Tribulation such as never had been before on Earth* — 9. *That a Person would appear in his own Name, claiming to be Messiah, whom the Jews would receive.*

ESCHATOLOGY.

Friday Morning of the World's Week.

IN entering upon this department—last things—I will commence with the prophecies of Jesus already fulfilled, as well as those of Christ that remain to be fulfilled. Christ presents himself to his people as a **Prophet**, as well as a Priest and King. Of all prophets he was the most illustrious. He gave to all the prophets who preceded him the burden of their prophecies—he inspired their exalted strains.

During the whole course of his ministry, from the banks of the Jordan to his ascension from Mount Olivet, he prophesied. The records of his teachings are replete with them. They refer not only to the history of his own and the treatment of his disciples, but to the destruction of the temple, the Jewish polity, and the dispersion of the Jews—indeed, embrace all things concerning the progress of his kingdom on earth until

the consummation of his mediatorial work, and the giving up of his kingdom to God, even the Father.

No subject can be more interesting to the Christian than the study of these prophecies, since they so intimately concern him, and are the very foundation of his future hopes.

I. Christ's first public act was a prophecy.

It was embodied in a symbolic rite. It foretold the most important events that were ever transacted upon this planet—his sacrificial death, his victory over death, and his ascension to the right hand of God.

When Jesus came to his Herald, John, to be baptized, John at first declined, but Jesus said: "Suffer it now, for thus it becometh us to fulfill all righteousness." The prophets of old had foretold that the Messiah, when he appeared, would provide an everlasting righteousness for his people, by being made a sacrificial offering for them. Paul specifically tells us that the three acts of Christ, if rightly apprehended, saved the soul, viz.:

1. How that Christ died for our sins, according to the Scriptures.

2. That he was buried.

3. That he rose again the third day, according to the Scriptures. (1 Cor. xv. 3.)

These acts he fulfilled in a figure when he was baptized of John in the Jordan. He was buried in its waters, by which he represented his own death and burial. He arose out of the water, prefiguring his resurrection from the grave. He, therefore, by his baptism, prophesied his own death, burial and resurrection.

I do not mistake the thing prefigured. Christ subsequently referred to his crucifixion and the attendant acts as a baptism: "I have a baptism to be baptized with, and how am I straightened until it is accomplished."

Paul, referring to the baptism of the Galatian Christians, and what it symbolized, says: "O foolish Galatians, who hath bewitched you, that ye should not receive the truth before whose eyes Jesus Christ hath been set forth, evidently crucified among you." (Gal. iii.) In Scriptural baptism,

then, the crucifixion of Christ is evidently set before the eyes of all beholders, and how well designed, therefore, to keep the all-righteousness of Christ fresh in our remembrance.

> "Thus did the Glorious Prince of Life
> All righteousness fulfill,
> In emblem of that fiercer strife
> Where, by his Father's will,
> He sank beneath death's darker flood;
> And angels saw him bathed in blood."

But Christ three times distinctly foretold his death—that he would be **scourged**—that he would be put to death by **crucifixion**—that he would rise **on the third day** (as days were reckoned by those he addressed,) after his burial—not that he would lay in the grave seventy-two literal hours.[1]

The character and wonderful explicitness with which Christ foretold his sufferings and death, make them truly wonderful. No one denies their exact fulfillment.

II. Christ with great explicitness and force prophesied of the inveterate and universal persecutions and martyrdom his disciples would undergo for his sake, and yet that they would be allowed to testify publicly for Christ before rulers and kings.

Not unless the reader stops and thinks will he see any thing surprising in this prophecy, but there are two most important facts stated:

1. That for the sake of one man, Jesus of Nazareth, who

[1] I mention this because it is urged that unless Jesus laid in the grave three full days of twenty-four hours each—seventy-two hours—he did not fulfill his own prophecy. The Jews reckoned **parts** of days as **days**. The two disciples so understood this, "seeing this is the **third** day since these things were done." This was said on our Sunday. The Jewish Sabbath—Saturday—was the second day, and Friday was, therefore, the day on which Jesus was crucified and buried. Had Jonah been cast into the sea on Friday, and thrown upon dry land on Sunday morning, as is thought probable, the Jews would have reckoned it three days and nights.

Clark gives this as the space of time Joseph and Mary were searching for their lost child.—(Luke ii. 46.)

had never stepped beyond the bounds of Palestine, his friends would be persecuted to the remotest ends of the earth!

2. That they, poor, despised and unfriended, would be allowed to testify for Jesus before the rulers and kings of the nations! Says a writer, speaking of this: "How exceedingly improbable that those persecuted, despised, maltreated, dispersed followers of one who was crucified as a malefactor, **between two thieves,** should, by the very efforts to silence them, stand up as privileged embassadors to say what they chose to testify before all kinds of councils and before all kinds of rulers in almost all lands! Has it usually happened so? Were the victims of the Inquisition ever admitted to extraordinary privileges before their judges? Were the martyrs, whose blood enriched the soil of England, entitled to special privileges before their Romish rulers? And have persecuted sects usually found their judges disposed to listen to the promulgation of their most abominated doctrines and keen reproofs?"

The omniscient Saviour affirmed both these surprising facts, and the records of their sufferings abundantly attest the fulfillment of the prophecy.

Open the Acts of the Apostles. Were not Peter and John arraigned before the great Sanhedrim of the Jewish nation, and did they not testify to the Messiahship of Jesus, whom it had put to death? (Acts iv.) Peter a few days afterwards was arraigned before the Sanhedrim, and had a singular opportunity to testify for Christ, and he did it with great effect. (Acts v.) Paul was arraigned before Felix and King Agrippa, and in their court he preached a sermon that blanched the cheeks of those rulers and made their knees smite from terror. The gospel was preached to the imperial family at Rome by a prisoner in chains, who had appealed unto Cæsar.

III. **Christ explicitly prophesied that, despite all oppositions, the proclamation of the Gospel of his Kingdom would be preached to all nations before the fall of Jerusalem and the "end" of the Jewish Dispensation.**

The apostles affirm that even in their day this prophecy had been fulfilled.

"But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the end of the world."—Rom. x. 18.

"Which is come unto you, as it is in **all the world**; and bringeth forth, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. . . . If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, and which was **preached to every creature** which is under heaven; whereof I, Paul, am made a minister."—Col. i. 6, 23.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that one whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead."—Acts xvii. 31.

Eusebius, one of the earliest historians, speaking of the period before the fall of Jerusalem (book ii., chapter 3,) says: "Thus then, under a celestial influence and co-operation, the doctrine of the Saviour, like the rays of the sun, quickly irradiated the whole world. Presently, in accordance with divine prophecy, the sound of his inspired evangelists and apostles had gone throughout all **the earth,** and their words to **the end** of the world."

Of course, it was the then known habitable world.

IV. **Jesus predicted that there would be most direful wars between nations and kingdoms, with famines and pestilences and earthquakes in divers places.**

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."—Matt. xxiv. 6, 7, 8.

This will appear a very wonderful prophecy when we remember that it was spoken in time of universal peace and plenty—when the lions had lain down with the lambs of the nations, and when universal prosperity crowned the face of the earth.

The historians abundantly testify to wars, famines, pestilences and great earthquakes occurring in divers places between A. D. 33 and 70. (See Josephus and Tacitus.)

V. Christ specifically foretold the utter demolition of the Temple at Jerusalem 40 years before it occurred, and so utterly that not so much as one stone would be left upon another.

"And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down."—Matt. xxiv. 1, 2.

If the reader will see how, to a letter, this prophecy was fulfilled, let him read Josephus, touching its destruction by the Romans, A. D. 70, who himself witnessed its demolition.

What makes this prophecy so peculiar, is that it was not the intention of Titus to destroy the temple, but contrary to his express orders, and while his soldiers were destroying it, he was forbidding it, and doing all in his power to put out the flames. A species of madness seem to overcome the soldiers, and they would give no heed to orders to save the temple, though from the lips of Titus himself. (See Josephus.)

But the most improbable part of this prophecy has not been noticed. No oversweeping flames, no ordinary military sack or destruction could so completely overthrow those walls of most ponderous stones so that not one stone lies upon another as they were placed in the wall. But the prophecy was to the letter fulfilled, and I will allow Josephus to relate the manner of it:

"Cæsar gave orders that they should now demolish the entire city and temple," except three towers and a wall he had specified. "But for all the rest of the wall, it was so thoroughly laid even with the ground by those who dug it up to the foundation, that there was left nothing to make those who came thither believe it had ever been inhabited."

The garrison that was left on the ground was under command of Terrentius Rufus. The Jewish Talmudists call him **Turner** Rufus, for they relate that he plowed up Zion as a field, and made Jerusalem become as heaps, and the mountain of the Lord's house [*i. e.*, the mount on which the temple stood] as the high places of a forest

VI. **He prophesied that the Jews as a race, though conquered and denationalized and scattered among all nations, yet would exist as a distinct race until his second coming.**

This I regard as a most remarkable prediction. It is contrary to the history of conquered nations—contrary to the experience of men—and would require a constant, divine intervention, which would be nothing short of miraculous. This will be considered in its place.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 24.

"Verily I say unto you, This generation [race] shall not pass away until all be fulfilled."—Luke xxi. 32.

VII. **Jesus also foretold that Jerusalem should be besieged by an army before it would be destroyed, and he indicated an occurrence as a signal when all his disciples might escape, should they immediately leave the city.**

This is the remarkable prediction—(Matt. xxiv. 15–22):

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field turn back to take his clothes. And woe unto them that are with child and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened."

The Roman army, a body of gross idolaters, who sacrificed to the eagles upon their standards, was the abomination that made desolate; it had already overspread and made desolate the nations every-where.

This can not mean, as some claim, that a Roman standard must be placed in the holy place of the temple, for this was not done until the city was captured at the close, and not at

the beginning, of the war; but it should be remembered that the whole city of Jerusalem and several furlongs of land round about it, were accounted holy, as well as the temple and mount on which it stood. A hostile army stationed around the holy city was then the appointed signal for flight, and was so understood and acted upon. But how could men, women and children escape from a city closely besieged by a hostile army? It was fulfilled in this most remarkable manner A. D. 66: Cestius Gallus, President of Syria and Judea, laid the first siege of the war, and so successfully pressed it that he did take the lower city and marched into the upper city and pitched his camp opposite the royal palace, but outside the walls that inclosed the temple, citadel and palace. He was making a successful attack upon the walls, and would have succeeded, but suddenly withdrew from the city and commenced that disastrous retreat, pursued by the infuriated Jews, which resulted in the almost ruin of his entire army. It was while the gates of the city were opened, during the absence of the Jewish assailants, without doubt, that the Christians all escaped. There were no guards at the gates to obstruct their going forth, and their prayer was answered, since their flight was not in the winter—it was on the 30th day of Tibiri, the last of September and first part of October, the most delightful season, that Cestius took the lower part of the city, and **eight days after he fled.** I look upon this as a most singular prophecy, and fulfilled seemingly by the direct interposition of God.

His special providence, directed for the good of his people, is here exemplified, and here is the practical fulfillment of still another prophecy in connection with these Jewish Christians:

"Not a hair of your heads shall perish."

There is another remarkable prophecy concerning the future Jewish nation that is generally overlooked, viz.:

VIII. **That they would, as a nation, reject him, the true Messiah—Christ—and accept Antichrist as their king—the devil incarnated, and offer their service to him as their promised Messiah.**

This, in fact, will be the last prophecy to be fulfilled before his Advent. Here is the prophecy:

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." —John v. 43.

IX. **Christ also predicted his ascension into heaven.**

"What and if ye shall see the Son of man ascend up where he was before?"—John vi. 62.

"Jesus saith unto her, Touch me not: for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father: and to my God and your God."—John xx. 17.

This was literally fulfilled a few days after from the top of Mount Olivet, in the presence of his apostles. (Acts i. ix.)

But his great and crowning prophecy was—

X. **That he would ultimately return to this earth with power and great glory, judge the nations, take possession of all earthly kingdoms and dominions, and reign with his saints on this earth for 1000 years.**

It is to this last prediction most especially I devote these chapters, that we may learn all he has revealed concerning the character of that coming and reign, and the relation of Christians of all ages to that reign, which is to be in the Dispensation that follows this.

This, truly, is a most important and interesting subject, since a proper conception of the Work of Christ is the pass-key of all that is difficult connected with this subject in the Revealed Word.

In addition to what has been advanced on the importance of understanding all that is revealed touching the second Advent, these considerations may be added:

1. None of the Prophetical books or the Psalms can possibly be understood without a clear understanding of the nature of Christ's Second Coming and Reign on this earth.

2. No one can understand the prophecies, nor even the parables of Christ as recorded by the evangelists.

3. Much of what was written by the apostles must be dark and unsatisfactory; and the last Revelation of Jesus Christ through John, on the Isle of Patmos, must ever remain a sealed book—an **Apocrypha**, not an **Apocalypse**—unless we understand what is revealed touching the Second Coming and Reign of Christ upon this earth.

The grand purpose of the Godhead, we have seen, is self-manifestation; and this manifestly centers in Christ. Its origin, its progress and its consummation are all linked with him. Christ was from the beginning the Word of the Godhead, the utterance of his mind, the expression of his will, the witness of his character and the exponent of his purpose. In him were the three persons of the Godhead represented and revealed. "It is," says an able writer, "around two great centers that this manifestation is made to revolve. The two Advents of Christ are the two periods, events or stages in which the Divine purpose is specially displayed. And it will be found that as all historic truth bears, in some way or measure, upon the First Advent, so all prophetic truth is connected with the second."

The thoughts of God seem to gather themselves around these two magnificent centers. In the first, we find his self-manifestation of **grace**; in his Second Coming, in **glory.**

It is the reproach of the Christian world that the Second Coming of the Lord Jesus is, by nine-tenths of it, virtually denied; since they hold it to be something else, and altogether different from what the Scriptures teach it will be. It is, in fact, equivalent to denying it altogether, while all profess to believe in the Second Coming.

Professed Christendom is divided between three theories touching the character or nature of the Second Coming of Christ. All admit that there are but two events recognized, called the coming of Christ, in the Scriptures. All are agreed that his incarnation and ministry on earth as Jesus of Nazareth, was his first Advent. The three theories touching his Second Coming are:

1. **That it has not yet occurred,** but will at the close of this present Gentile Dispensation; and that it will be a lit-

eral personal coming in the clouds of heaven, with displays of divine glory.[1]

2. The second is, that his Second Coming was in connection with the destruction of Jerusalem.

3. That it will be a spiritual coming, when the whole world will be converted and brought under the influence of the gospel—and Christ's kingdom set up in every heart—and it is by these said that he comes to every one at death.

Now, we know that these three contradictory theories can not all be true; if one is, the others are false. Let us enlighten our understanding by the Word of God—our only guide in this matter, not the opinions of men, for unless he has seen fit to reveal the manner to us we certainly can not tell, but would naturally conclude that it would be a personal, visible coming, as his first coming was.

We think on this point, the Scriptures leave no shade of uncertainty.

Let us hear the express words of Christ first. Will the reader look back and read his prophecy? This is the manner of his Second Coming, as declared by the angels:

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts ii. 11.

Zechariah, the prophet, in most unfigurative language describes it:

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—Mal. xiv. 4.

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[1] "There is scarcely a prophecy in the Old Testament concerning Christ that does not, in something or other, relate to his Second Coming." (Sir Isaac Newton on Daniel, p. 132.) Let the reader consult Num. xxiv. 15–29; Job xix. 25–27; Ps. i. 3–6; xcvi. 10–13; xcviii. 7–9; cii. 16; Isa. ii., viii., xxv., xxvi, xxxv., xl., xliii., lxii., lxiv., lxvi.; Jer. xxiii.; Ezek. xxiii.; Dan. vii., xii.; Micah i.; Hab. iii.; Zech. ii., xiv.; Mal. iii.

Jude, by the Holy Spirit, thus describes it:

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (14, 15.)

Christ declared himself to John on the Isle of Patmos as "Alpha and the Omega"—the beginning and the ending—who is, who was, and WHO IS TO COME, "the Almighty," and this he declared will be the manner of it:

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen."—Rev. i. 7.

And again, Christ revealed the manner of his Second Coming to John, to be taught to the churches:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven: Come and gather yourselves together unto the Supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he had deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant

were slain with the sword of him that sat upon the white horse, which sword proceedeth out of his mouth; and all the fowls were filled with their flesh."—Rev. xix. 11–21.

This is figurative, to be sure, but the prose of it can be found in Matt. xxv.

I would call the attention of those who hold that Christ's second coming was at the destruction of Jerusalem, to this fact, that the Revelation of Christ to John was made fully twenty-six years after the destruction of that city! How, then, could Christ call himself "the Coming One"? how could he move John to say, "Behold, he **cometh** with clouds, and every eye shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him"? He came not thus at the fall of Jerusalem—very few eyes saw the fall of that city, and far fewer of the kindreds of the earth **lamented** the loss of it—yea, they rejoiced rather. And the attention of those who believe that the world's conversion is the second coming, is called to the multitude of the enemy's fierce and strong "kings of the earth and their armies" Christ encounters at his second coming, and casts them into the lake of fire, etc.

But let us take the testimony of Paul, in full, touching the manner of Christ's second coming:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. i. 7–10.

But if all the nations are to be converted to Christ before he comes, why will he be revealed in flaming fire, taking vengeance on some dwelling on the earth?

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21.

It is from the **heavens**, and not from Rome, or from the earth, his people will look for his coming:

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4.

It is in glory, Paul says, Christ is to appear, and that all his saints will appear with him in glory:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii. 13.

The appearing is to be a **glorious** one, for the saints of Christ.

We call the attention of scholars to the force of the two Greek terms so frequently used in connection with the Second Coming of Christ, since they most conclusively settle the question whether the coming will be a bodily appearing, or presence, or spiritual influence only.

Epiphania.

This word occurs six times in the New Testament, and the reader can see how the translators of our version rendered it:

"Thou shalt keep this commandment without spot, unrebukable, until the **appearing** of our Lord Jesus Christ."—1 Tim. vi. 14.

"But is now made manifest by the **appearing** of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."—2 Tim. i. 10.

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, and by his **appearing** and his kingdom. . . Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his **appearing.**"—2 Tim. iv. 1, 8.

"Looking for that blessed hope, and the glorious **appearing** of the great God and our Saviour Jesus Christ."—Titus ii. 13.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the **brightness** of his **coming.**"—2 Thess. ii. 8.

It should be translated in the last instance, as in all the others, "appearing," and not "brightness," *i. e.*, "the glori-

ous appearance of his coming." The position I wish to establish is, the **second** Advent, like the **first**, is to be a **personal,** literal presence, in opposition to the spiritualizers who teach that it is to be a spiritual coming, and therefore all the language that refers to it must be understood **metaphorically.**

Bretschneider, the learned German lexicographer, says: "**Epiphania** is used in the New Testament in the writings of Paul concerning the splendid appearing and future advent in which Christ . . shall appear coming in the clouds to administer judgment." With him agree Pasor, Stockius, Leigh, Walne, Liddell & Scott.

Parousia.

This term is thus defined:

Liddell & Scott.—"**Parousia.** A being present; presence of a person or thing; arrival."

Pickering.—"Presence; arrival; to be present."

Donnegan.—"To be present; to arrive."

Greenfield.—"A coming; arrival; advent."

The word is used twenty-four times in the New Testament, and in the following form, which the reader can see in every case is used in a literal, and not in a metaphorical sense, and that, **presence,** would be the **literal** meaning: Matt. xxiv. 3, "sign of thy **coming;**" verse 27, "the **coming** of;" verse 37, "**coming** of the Son;" verse 39, "the **coming** of the Son of man." 1 Cor. xv. 23, "Christ at his **coming;**" xvi. 17, "**coming** of Stephanas, and Fortunatus, and Achaicus." 2 Cor. vii. 6, "**coming** of Titus;" verse 7, "by his **coming;**" x. 10, "his bodily **presence.**" Phil. i. 26, "by my **coming;**" ii. 3, "my **presence** only." 1 Thess. ii. 19, "at his **coming;**" iii. 13, "at the **coming;**" iv. 15, "**coming** of the Lord;" v. 23, "**coming** of our Lord." 2 Thess. ii. 1, "**coming** of our Lord;" verse 8, "brightness of his **coming;**" verse 9, "him whose **coming.**" James v. 7, "**coming** of the Lord;" verse 8, "**coming** of the Lord." 2 Peter i. 16, "**coming** of our Lord;" iii. 4, "promise of his **coming;**" verse 12, "the **coming** of." 1 John ii. 28, "at his **coming.**"

All the most critical commentators explain this of the literal presence of Christ when he comes again.

Dr. Hammond.—"By the breath of his own mouth, and by the **appearing** of his own **presence.**" (2 Thess. ii. 8.)

Dean Alford thus renders the same verse:

"By the **appearance** of his coming (not the brightness of his coming). The mere outburst of his presence shall bring the adversary to naught."

With these plain statements before us can we, for one moment, doubt that Christ's Second Coming is still in the future, and that he will come bodily and visibly in the clouds of heaven, and stand visibly with his feet upon the mount of Olives, which is before Jerusalem on the east, as certainly as his feet left that mount when he ascended to heaven?

If what I have submitted is not sufficient to convince every Bible student and Christian reader that there is to be a second **literal** personal coming of the Lord Jesus, then I claim that we have no proof that he ever visited, lived upon, or left this earth in a bodily presence.

It must have struck every Bible reader that the apostles exhorted the early Christians to duty and diligence in all Christian work by the coming of Christ. See 1 Cor. i. 7, xv. 23; 1 Thess. iii. 13, iv. 15, v. 23; 2 Thess. ii. 1; James v. 7, iii. 4, 12.

It is the special mark of the true child of God, that he longs and prays for the speedy coming of his Saviour. "Even so, come, Lord Jesus." (Rev. xxii. 20.)

LORD JESUS, COME.

"Lord Jesus, come." How faint the light;
How long ere dawn the glimmering rays,
Which usher in millennial days
Of peace and right?

"Lord Jesus, come." Oh, impious wrong!
The seamless robe which Christ has worn
Is marred by strife, by schisms torn.
Oh, Lord, how long?

"Lord Jesus, come." Have faith, my soul!
Will God forget his people's prayer?
The ceaseless plaint which angels bear
As ages roll?

"Lord Jesus, come." My soul, be still!
For earnest hearts are deeply stirred
To draw together round the Word,
And seek his will.

"Come quickly, Lord!" The sight, how dear!
To see the "squadroned angels' form
With advent cries above the storm—
"The Lord is here!"

CHAPTER V.

Millennium—All Admit that Christ Promised to Come Again—Which We Call "The Second Advent"—Was this Promise in any Sense Fulfilled at the Destruction of Jerusalem?

FRIDAY MORNING.

MILLENNIUM is a word formed by two Latin words—**mille**, thousand, and **annus**, year, and means a thousand years. It is universally applied to a Dispensation of one thousand years, which I may in these chapters more often designate by the term "**Messianic Age**," meaning the period during which Christ will reign with his saints upon this earth over all kingdoms and nations.

Christians of all ages have held that the world would enjoy a thousand years of peace and happiness, when mercy and truth will meet together, and righteousness and peace will kiss each other; when truth shall spring out of the earth, and righteousness look down from heaven. No one has ever questioned that such a glorious Age is clearly foretold by sacred writers in both Covenants. Poets, both sacred and profane, fired by those prophecies, have united in singing the glories of that Age to come—the Golden Age.

That there is to be a Millennial Age, no one, who accepts the Bible, has ever denied; and the only disagreement has been as to the **time** and **character** of the Age.

The almost general belief of all orthodox Christians for the first fifteen hundred years, until Mr. Whitby put forth his "New Hypothesis" one hundred and fifty years ago, was that the Second Coming of Christ would take place **before** the Millennium—**introduce and produce it.** Those holding this view are denominated **Pre**-Millennialists.

Another, and by far the larger, class holds that the reign of universal righteousness and peace is to be brought about

through the preaching of the gospel, and by the conversion of all nations to Christ; and that the last thousand years of the earth's existence will be the Millennium, at the close of which Christ will come and judge the quick and the dead, and destroy the earth by fire; and, we should gather from their preaching and writings, annihilate the earth and the entire physical universe. Those who hold that Christ will come at the close of the Millennium are called **Post-Millennialists.**

We have seen that the coming of Christ is to be a visible **personal** Advent, and the next question to be settled is:

Is the Second Advent of Christ Pre-Millennial or Post-Millennial?

This is the question of this Age, with all Bible readers who are at all interested in prophetical studies and the doctrine of the "last times." Pre-Millennialists are divided into two classes:

1. Those who believe that the coming of Christ was the fall of Jerusalem.

2. Those who believe it will be at the close of this the Gentile Age or Dispensation, and usher in the Millennium.

Let us examine the **first** position:

Was Christ's Coming at the Destruction of Jerusalem?

So many commentators, and we know not an exception, and so many expositors, hold and teach that the "coming again," so often promised by Christ, and constantly referred to by the apostles and soon expected by the early Christians, was fulfilled by the destruction of Jerusalem, that we must concede this to be the present general belief.

Now, it will be the part of candor to admit that if all or the majority of those events which Christ declared would take place before and in connection with his Second Advent, took place before or in connection with the destruction of Jerusalem, and, especially if we find that he or any sacred writer has intimated it, then we must admit that that event was his Second Coming. We can not divest ourselves of the conviction that, had the destruction of that city, or any other,

been his second coming, he or the sacred writers would have so clearly indicated it, either in the relation of the transaction or somewhere else, as to leave us without a doubt. If any event more than another that is to happen, is declared to be more noticeable to all the world, or more impressive and transcendent, it is Christ's Second Advent. He is to come with power and great glory, with all his saints glorified with him, and with all his holy angels, and **every eye is to see him**, and all the kindreds of the nations are to wail because of him. How is it, then, that Christians are even divided upon the question of whether, indeed, he has come or not? How is it that the great world without has not so much as heard of the prediction of his second coming, and have no idea what it means, much less seen his glorious Advent and wailed because of him?

Believing that Christ's prediction of the destruction of Jerusalem, which is rightly called his "Great Prophecy," will of itself decide the question before us, I propose to give the various relations by the evangelists of the Saviour's statements in one harmonized and synchronized relation of events, that we may have it all before us. It must be borne in mind that the Holy Spirit did not inspire one writer to write all that Christ taught, or the circumstances and order of any transaction, but employed several, that what was in any respect omitted by one might be supplied by another. It was evidently given to Matthew to relate the prophecy of Christ concerning Jerusalem the most fully, and, therefore, I will take his narrative as the text, and supply what is lacking in the circumstances and order, from the other evangelists. I shall adopt Buck's "Harmony" of this prophecy:

"And Jesus went out and departed from the temple, and his disciples came to him for to show him the buildings of the temple. [One of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.—Mark.] [And as some spake of the temple, how it was adorned with goodly stones and gifts.—Luke.] Jesus said unto them, See ye not all these things? Verily I say unto you, The days will come in the which there shall not be left here one stone upon another, that shall not be thrown down.—Luke. And as he sat upon the Mount of Olives, [over against the temple—

Mark.] the disciples [Peter, James, John and Andrew] came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered, and said unto them, Take heed that no man deceive you. For many shall come in my name saying, I am Christ, and shall deceive many. [And the time draweth near; go ye not, therefore, after them.—Luke.] And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these shall come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences and [great] earthquakes, in divers places. [And fearful sights and great signs shall there be from heaven.—Luke.] All these are the beginning of sorrows. [But before all these they shall lay their hands on you, and persecute you.—Luke.] [But take heed to yourselves; for—Mark.] Then shall they deliver you up [to councils] to the synagogue, and into prisons, to be afflicted; [and in the synagogues ye shall be beaten,] and they shall kill you. [And ye shall be brought before rulers and kings for my sake, for a testimony against them.] [But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak; neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye.—Luke.] [For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.] [For it is not ye that speak, but the Holy Ghost.—Mark.] And then shall many be offended, and shall betray one another, and shall hate one another; [The brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and cause them to be put to death.—Mark.] (In part)—And ye shall be hated of all nations for my name's sake. [But there shall not an hair on your head perish. In your patience possess ye your souls—Luke.] And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come. When ye therefore see [Jerusalem compassed with armies—Luke] the abomination of desolation, spoken of by Daniel the prophet, standing in the holy places [where it ought not] (whoso readeth let him understand), then know that the desolation thereof is nigh. Then let them which be in Judea flee into the mountains; [and let them in the midst of it depart out; and let not them that are in the countries enter thereinto.—Luke.] Let him which is on the house-top not come down [into the

house, neither enter therein,] to take any thing out of his house. Neither let him which is in the field return back to take his clothes. [For these be the days of vengeance, that all things which are written may be fulfilled.—Luke.] And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter; neither on the Sabbath day. For there shall be great tribulation [in the land, and wrath upon this people—Luke] such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake [whom he has chosen] those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. [But take ye heed.] Behold I told you before. Therefore, if they shall say unto you, Behold, he is in the desert, go not forth; Behold he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shinest even unto the west; so also shall the coming of the Son of man be. For wheresoever the carcass is, there will the vultures be gathered together. And they (the Jews) shall fall by the edge of the sword, and shall be led away captive in all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."

I have placed the whole prophecy of Christ, as given us by those evangelists, before the reader. Since John wrote his Gospel, as well as epistles and the Revelation **after the destruction of Jerusalem,** he was not inspired to relate what had been so fully related by the three evangelists of the destruction of Jerusalem, and had already been fulfilled.

Let us carefully notice the several prophecies embodied in this one. It must be noticed that the disciples ask not **one** but **three** distinct questions, viz.:

1. When shall these things be?—*i. e.*, the demolition of the temple.

2. What shall be the sign of **thy coming?**

3. And if the **end** of the world—*i. e.*, the **age**—is to terminate with thy coming?

Christ also answered **three** questions, and these I will notice in their order. It must be borne in mind that this is unfigurative language, not a figure in it. By consulting Jose-

phus, who, though not a Christian, was an eye-witness to the whole history of events connected with the fall of Jerusalem, we shall find that all which is related here **was literally fulfilled.**

It is simply the history of the siege, and sack and destruction of a city by fire and sword, and the carrying away of the residue into captivity—nothing more.

That he was there in his judicial capacity, he does not say, or give us an intimation anywhere that this was his coming; nor does any one of the sacred writers. What must be the force of this fact in settling this question?

But the Apostle John, who, it is admitted, wrote what we have over his name, after the fall of Jerusalem, nowhere intimates that the fall of Jerusalem was the promised Second Advent of Christ. Who can think he would not have alluded to it in some way? But instead, his writings are, more than any other New Testament writer, filled with promises of Christ's Second Coming, and the events that must transpire before and in connection with, and which will follow as results of it. (See Rev. i. 7, 8, 18; iii. 20; xxii. 7, 12, 17, 20, etc.) John closes with Christ's declaration that he will come quickly, and with John's prayer, "Even so, come, Lord Jesus, come quickly." He did not believe that the fall of Jerusalem was the Second Coming of Christ.

Will any one deny that this is proof conclusive that the destruction of Jerusalem was in no sense Christ's promised coming?

But did all, or did **any**, of those events take place at the destruction of the city, which Christ himself, or through his apostles, declared would transpire before, and in connection with, his second coming?

1. Did he come **in the clouds** of heaven?

2. Did he come in his own glory, and in the glory of his Father, and the glory of the holy angels, attended by thousands and thousands of angels and with ten thousands—even **all** of his saints? (Zech. xiv. 5.)

It is not claimed that he came with his angels or his saints, but with the Roman army! and the most plausible reason assigned is, 'that Christ indicated that his coming would

be like the lightning that cometh out of the east and shineth even to the west (see v.); and the Roman army did come from the east and overran and devastated the land even unto the west!' Now, the city of Rome, the center of the power sent forth to destroy Jerusalem, is in the west, and therefore, the direction from which the destruction came would be from west to east! But the real direction of both invasions was from north to south, and, from west to east, a contrary direction. (Let the reader consult a map with Josephus in his hand.)

3. Did **every eye** see Christ during that siege, and the ruin that followed? No eye imagined it saw Christ.

4. Did all kindreds of earth wail because of him? No one on earth imagined that Christ was there. The Romans, and all the enemies of the Jews, rejoiced over the downfall of the city, and there were ten whole tribes of the Jews that did not even hear of it, and have not heard of it unto this day.

But the second coming of Christ is to be a **bodily presence,** and it is conceded by all that there was no literal coming of Christ at the destruction of Jerusalem. I could continue these questions almost indefinitely, with the same success—there is the judgment of all the living—the nations—at his coming; there is the resurrection and glorification of all his saints, and Christ is to be set upon the throne of his father David, the throne of his glory. He is to be crowned King of all kings, and his saints are to be crowned and throned with him. The devil is to be chained and cast into the abyss for a thousand years, and a reign of peace and righteousness bless the earth that will then be filled with his glory. The house of Judah is to return to Jerusalem before his coming, and all left of the siege—one-third of them—to be converted, as Saul was, at the coming, and be received by Christ as the **nucleus** of his kingdom.

Did all these, or any **one** of them, take place when Jerusalem was destroyed? Was not the very opposite of the last item accomplished by that event—the distress, slaughter and dispersion of the Jews among the Gentiles—all nations?

Did he come without a sin [offering] unto salvation? If that was his coming, was it not unto the destruction of both

Romans and the Jews? for many tens of thousands of the Roman armies were destroyed as well as a million of Jews.

Was there any reorganization, or marked enlargement, or glorification of Christ's kingdom, and the enthronement of his saints in honor and glory as kings and priests to rule over it with him, in connection with, or immediately subsequent to the fall of Jerusalem? Or, have not his disciples rather been accounted the offscouring of the earth, and been martyred and persecuted from that day even unto this? and are not the enemies of Christ still triumphant? But this fact the most common readers can see and feel: Jesus, when he left, instituted the ordinance of the Lord's Supper, and commanded his churches to observe it in remembrance of him until his coming—till his second coming, of course, not one time **after** his coming. Now, if this coming was the destruction of Jerusalem, no church since that time has been authorized to observe the Supper; it is a lost—**obsolete**—ordinance! If any thing more is wanted to explode this most absurd of expositions, I will add this: That the Second Coming of Christ, though it commenced with the first attack of the Roman army on Jerusalem, has not fully come, after more than eighteen centuries! Will the reader examine the last verse. The wrath that first fell upon the Jews is not yet fulfilled, for they are still scattered among all nations, and Jerusalem is still being trodden down of the Gentiles, and will continue to be "until the times of the Gentiles are fulfilled."

Nothing in the shape of religious opinion will henceforth astonish the reader when he learns that hundreds and thousands believe that the destruction of Jerusalem was the Second Coming of Christ!

I trust my readers are intelligent enough to see that no amount of difficulties can force these prophecies to teach the Second Coming of Christ. Nothing but an explicit declaration of the fact by Christ, or an inspired writer; and then we will have a full hundred of inexplicable Scriptures to throw aside with the entire testimony of John, who wrote after the destruction of Jerusalem.

Although it is in nowise devolving upon me, I will briefly notice a few of the passages relied upon by those who be-

lieve that Christ's Second Coming was at, and for, the destruction of Jerusalem.

"But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come."—Matt. x. 23.

It would be a far more plausible theory, so far as this passage is concerned, to claim that Christ's coming was at the death of each individual Christian, since all of the apostles, save John and perhaps Philip, died before the destruction of Jerusalem. How very often do we hear ministers preach or exhort from this text, "Watch, for ye know not in what hour the Son of man cometh," *i. e.*, to take your life. Clark (G. W.) quietly says:

"Jesus would have them exercise all proper haste; but however diligent and faithful they might be, there would be some cities which would never receive a visit from them. (Com. *in loco.*) And this I expect is all there is of it—no more allusion to Jerusalem than to Rome in it."

Excepting the general impression of the apostles and their disciples that Christ's coming was near at hand, there is no passage bearing upon this subject more perplexing to commentators than that in Luke xvii. 31, which here stands in intimate connection with the undoubted second coming of Christ, while both Matthew and Mark place it in connection with the signal which he predicted, *i. e.*, the holy city encompassed by armies—on seeing which he warned them to flee from the city without delay.

The simple solution is that it appears in Luke out of its chronological order, and the clear and consistent record of the apostles must be allowed to correct this. When Christ comes for his saints there will be no necessity of their fleeing for refuge to mountains or plains. They will no sooner hear his voice than "in a moment, in the twinkling of an eye," they will be caught up to meet the Lord in the air.

Another, and considered a most conclusive, passage in proof that all the predictions of Christ in the twenty-fourth chapter of Matthew were fulfilled during the life-time of the

generation to which they were spoken, this statement of Mark is confidently brought forward:

"Verily I say unto you, that this generation shall not pass, till all these things be done."—Mark xiii. 30.

It is stoutly claimed by Universalists, and all those who adopt post-millennial views, that the term translated "generation" here means a period of some twenty-five or thirty years of human life, as we speak of a man who has outlived three generations. They hold that all the events related by Christ in the twenty-fourth chapter of Matthew, and thirteenth of Mark, were fulfilled at the destruction of Jerusalem, and they use this prediction as proof positive, and with no little plausibility, since in several places in the New Testament generation is used to denote a period of time. (See Matt. i.)

The word "generation" in our version confuses all the teachings of Christ in this whole chapter, as well as Mark's and Luke's relation of it. Christ manifestly did not mean to be understood by the term **genea**, which he used, a period of thirty years, the meaning of **generation** in our language. To presume that he did is to force him to state what was not true, for neither in that nor in the next generation, or period of thirty years, was Jerusalem destroyed; and certainly all the things predicted by Christ did not come upon the people then living in Judea. The sun and moon have not yet been darkened nor have the stars fallen from the heavens; nor has the Son of man appeared in the clouds of heaven with power and great glory; nor has he gathered his elect from the four quarters of the earth.

This is a most singular translation, for two reasons:

1. Generation—a period of thirty years—is not the natural or **primary**, nor even the **secondary**, meaning of **genea** in Greek; and why should the translators have selected it unless they believed the passage taught that all the events predicted by Christ would take place in the life-time and before the eyes of the Jews then living? But it is an undoubted historical fact that the fall of Jerusalem, even, **did not** take place in that generation, by the term we understand, within

the period of thirty years. That city was not destroyed until the year 70, and Christ declared that the dispersion of the Jews and their distress and downtreading would continue until the times of the Gentiles were fulfilled, which we know is not yet. These considerations make the translation altogether strange. **Genea** is from **gignomai**, root **genoo**, which means, to come into existence, and the noun would be a birth-**race.** Liddell & Scott's Lexicon is a standard authority. It gives these:

"**Genea**—1. **Race**, stock, family. 2. **Race**, generation, of which, according to Herodotus, there are three in a century."

Schrevilius, the father of Greek Lexicons, gives "**genus** (race), **progenies** (progeny), **natio** (people)," etc. The reader can see that the grand idea is **race, people**, and that **generation**, a period of thirty years, is not in the original idea of the word, **genea.**

In the Greek classics, **genea** is most generally used in the sense of race, progeny, etc., and not space of time—*e. g.*:

"Ophra me aspermos **genea** kai
Aphantos oleetai, Dardanou." (*Iliad*, 304.)

That the race of Dardanus become not extinct.

"Kreissoon d' aute Dios **genea** potamoio tetuktai."

The race of Jove is superior to a river.

"Tas asootou Sisuphidan **geneas.**" (*Soph. Ajax*, 190.)

The profligate races of Sisyphiadæ.

"Titanoon **genean.**" (*Euripides Hecuba*, 470.)

The race of Titans.

Like instances may be found in Æschylus, Pindar and Homer. The Septuagint abounds with like sentences:

"Oti ho Theos en genea dikia." (*Ps.* xiv. 5.)

"For God is in the **race**, or family, of the righteous."

"Autes he genea zetountoon auton," etc.

"This is the **race**, or **people**, that seek thee," etc. (Ps. xxiv. 6.)

"Idou tee genea ton uion sou esuntheteka."

"I shall offend the **race,** or posterity, of thy children." (lxxiii. 15.)

The Lord said to Jacob:

Aposrephou eis ten gen tou patros sou kai eis ten genea sou'—return unto the land of thy fathers, and to thy kindred. (Gen. xxxvii. 3.)

Examples could be multiplied showing that its natural and usual meaning is **race,** and not the people of any particular thirty years. I think the unprejudiced reader would prefer the idea of race, people, to a period of time in most places where it is translated generation in the New Testament. When the Saviour applied the epithets **wicked, adulterous, faithless,** to the Jews, did he mean to limit their application to those then living, or to them as a people, a race? Did he not call them "**gennemata echidnoon,**" the offspring of vipers, witnessing by their conduct that they were the true sons of ancestors who had killed the prophets? Then arises the question, why select a remote and unusual meaning of the term in this passage, when we know that the Saviour did not intend to be understood as asserting that the miseries of the siege and destruction of Jerusalem would fall upon the Jews then living, since we know the siege did not occur until forty years afterwards? That generation passed away before the Jewish wars begun.

We will now presume to translate the passage:

"Verily I say unto you that this **race**—*i. e.*, this Jewish people as a **distinct race**—shall not pass away till all these things be done."

This, then, was the remarkable strangeness of the prediction—though denationalized, emptied out of their land, sifted like corn among all the nations of the earth, despised by all, robbed, hated, and oppressed, and this for two thousand years, and yet they should not absorb unto the nations, still remaining a distinct race in every thing that characterized them in the days of Moses or David. Was such ever true of any other conquered and dispersed people of this earth? This I deem a miracle in prophecy, as astonishing as any miracle in power upon the Sacred Records, for God alone, by the exercise of

his special providence, could have accomplished it, and in this great fact I find a presumptive argument for their re-gathering and re-nationalization. God does nothing in vain. He certainly has a purpose in thus preserving this most ancient of all nations--this most peculiar of all people. I can not forbear giving here the elegant words of another who has much studied this question:

"Look at that wonderful race! For nearly two thousand years, scattered all over the face of the earth, oppressed, despised, persecuted, unmercifully butchered; yet still existing, as distinct in manners, feelings and hopes, as when Moses was their leader and Aaron was their priest. Since God shook them out of their ancient dwelling places, nations, thrones, kingdoms, have risen, flourished, fallen, and lost their proud subjects in the ever-varying streams of human affairs; but Israel still stands apart, unshaken by earth's mutations, with the accents of David and Isaiah still upon their lips, and still looking for the promised Shiloh to take them back in triumph to their father-land. The Christian church herself, glorious as she is in her list of martyrs and attirements of grace and truth, has since then been dispersed, diminished, enfeebled by violence and defections which she has found it hard to survive; but the house of Jacob, with all their wrongs and spoliations, have only strengthened with their trials, whilst all the bitterness of their great cup of sorrow has never made them forget that they were Hebrews, or loosened the tenacity with which they cling to God's peculiar covenant unto them. Kings have issued severe edicts and commissioned bloody executioners against them, and the seditious and spiteful multitudes have afflicted them with outrages still more violent and tragical. Princes and people, civilized and savage, pagans, Mahometans, and professing Christians, disagreeing in so many things, have more than once made common cause for their extermination. But still they live and thrive Though for nearly twenty centuries without a temple, prophet, king, country, or home, they still bear the same marks which characterized them before Vespasian set foot on their sacred land, or Titus invested their loved Jerusalem." (Seiss.)

Remarks.

Before concluding the consideration of the first question, I remark that the harmony forever determines what the "abomination that maketh desolate," or in Greek, "abominable desolation" here referred to, was, about which so much has

been speculated.[1] Luke tells us, without adverbs or adjectives, viz.: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. "A Roman army, then, was an "abominable desolation," and when they should see it compassing the holy city they must flee instanter.

We are justified in concluding that all that is contained in the first twenty-eight verses of the chapter was fulfilled at the destruction of Jerusalem and the dispersion of the Jews—no part to be fulfilled at the second coming of Christ. The present are still the "days of tribulation" to that race, and the times of the Gentiles are not yet fulfilled.

[1] There is an allusion to the "abomination that astonisheth" (Hebrews) that Daniel foretells will be set up in the temple rebuilt by the Jews after their restoration at the very close of this Dispensation.

CHAPTER VI.

Will the Second Advent of Christ be Pre-Millennial?—Proved that it must be by the Predictions that must be Fulfilled before Christ Comes, and the State of the World at his Coming, etc.

WE have seen that the second coming of Christ was not at the destruction of Jerusalem, for the most satisfactory reasons.

The next question before us, in the proper order of the discussion, is:

Will the Second Coming of Christ be Pre-Millennial?

All orthodox Christians believe that the Scriptures teach two, and only two, comings of Christ to this earth, and that one has transpired. But since the days of Dr. Whitby they have been divided between two theories: the **pre**-millennial —that he will come **before** the commencement of the thousand years of his glorious reign on the earth, and thus **introduce and produce** it; or **post**-millennial—that he will come **after** the thousand years of millennial glory. The advocates of this latter theory hold that the whole world will be converted by the preaching of the Gospel, and that this is the appointed mission and peculiar glory of the churches of Christ. No subject should more interest the child of God than the coming of Christ. One has truly pronounced it the "Pole Star of Hope." (Brown.) Paul speaks of it as "that **blessed hope.**" (Titus ii. 13.) How can we be said to have a hope touching Christ's coming unless we have a clear understanding of what the Bible has revealed concerning it? —*i. e.*, what manner of coming it is, and whether it is indeed **pre-** or **post**-millennial—a personal presence or a spiritual reign. It is certain that unless we believe it as the Scriptures teach it, we do not really believe it at all. How important, then, that we should study it!

Let it be admitted that the Scriptures must be interpreted according to the rules that govern us in interpreting any other book, *i, e.*, literally, unless it destroys the sense of the passage, or the context imperatively demands a figurative meaning.

I submit the following reasons for not believing that Christ's second coming will be pre-millennial:

1. **Christ declared that his coming again to earth would be immediately after the tribulation of those days which were to befall the Jews.**

But this tribulation was pre-millennial—or, before the introduction of the Messianic Age. He, indeed, puts an end to those days by his coming. (Isa. xxiv. 16–23, lx. 2; Math. xxiv. 21; Luke xxi. 24.) Therefore the second coming of Christ will be pre-millennial.

2. **Christ, as did his inspired apostles, predicted that the cross-bearings, self-denials, with hatred and inveterate persecution, would be the allotment of his people until he should come again.**

"Suppose ye that I am come to give peace on earth? I tell you nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law."—Luke xii. 32, 51–53.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."—John xv. 18–21.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John xvi. 33.

"I have given them thy word; and the world hath hated

them, because they are not of the world, even as I am not of the world."—John xvii. 14.

"Then said Jesus unto his disciples: If any man will come after me, let him deny himself and take up his cross, and follow me."—Matt. xvi. 24.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God."—Acts xvi. 22.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."—Acts xx. 29, 30.

"If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18.

"For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29.

It is nowhere intimated that this suffering for Christ will at any time cease before he comes.

"If we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. ii. 12.) Thus to the end.

The Bible reader can add many more proof passages to these.

Cross-bearings, persecution, the hatred of this world and sufferings will be the heritage of the faithful disciples of Christ until he comes.

Therefore, his coming will be pre-millennial.

3. **Christ and his apostles predicted that the world, instead of being converted when he came, would grow worse and worse to the end.**

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of man be."—Matt. xxiv. 37, 40.

There is no mistaking the language. The reader need only to turn back to Genesis, and the days of Noah and Lot, and learn what the state of the world was then, to know how it will be at the coming of Christ. Can we believe there was a Christian outside the ark? And will there be a Christian on this earth when Christ comes?

"I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, **shall he find faith on the earth?**"—Luke xviii. 8.

This question is equivalent to the most emphatic declaration that when Christ revisits this earth he will not find a Christian upon it, and how can he, if he brings all his **saints with him?** (This will be developed fully in a future chapter.)

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."—2 Peter iii. 3, 4.

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, and by his appearing and kingdom, preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears; and they shall be turned unto fables."—2 Tim. iv. 1–4, to the end.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power thereof; from such turn away. . . Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 1–5, 12, 13.

This scoffing infidelity will go on with accelerating ratio until the very day of his advent.

"And Enoch also, the seventh from Adam, prophesied of these, saying: Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." —Jude 12–15.

If the whole earth is to be converted before the coming of Christ, upon whom will Christ execute his judgment?

"Because thou hast kept the word of my patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."—Rev. iii. 10, 11.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. xxii. 20.

This was written **after the destruction of Jerusalem,** and this hour of temptation and severe trial is to be just before the appearing of Christ.

4. **The restoration and conversion of the house of Judah will take place before the millennium.**

This will be fully treated in a future chapter.

But their conversion will not be **before,** but in **immediate connection** with the coming of Christ in the clouds of heaven, not until the glorious revelation of himself to them as the Son of God with power, as he did to Saul of Tarsus. They will be converted as he was, and because of this he declared himself one "born out of due time." His conversion by the personal appearance of Christ was an earnest and a prophecy of the conversion of his brethren, the Jews, and indicated the agency and manner of it.

Therefore, the second coming of Christ will be pre-millennial.

5. **The tares are to be gathered out of the kingdom at the coming and before the millennium.**

I doubt if any reader will deny this.

"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world [the Gospel Age]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of the kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear." Matt. xiii. 37–45.

The coming of Christ must, therefore, be pre-millennial. It is by this process Christ will prepare the world for his reign of peace. Sinners who have heard and rejected the gospel in this age will be cut off before the establishment of the Messianic Dispensation, and the sinners of that will be those developed under the light and influence of that age.

6. **The appearance of Antichrist is confessedly pre-millennial, and he is to be destroyed by the brightness of the presence of Christ at his coming.**

There can be no millennium while Antichrist exists on this earth, for it is given unto him to "wear out the saints."

This persecuting power is the same with that of the "little horn" of Daniel vii. 21–27, which see.

Antichrist is to be destroyed before the saints possess the kingdom, and they commence their reign with Christ at the commencement of the millennium.

Paul gives us a more particular account of Antichrist and his end:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the

temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall the wicked be revealed, **whom the Lord shall consume with the spirit of his mouth, and shall destroy the brightness of his coming**; even him, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish: because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."—2 Thess. ii. 1–11.

Since this personal Antichrist is to be destroyed by the very brightness of Christ's coming, we must conclude that the Second Advent will be pre-millennial.

Dr. Brown, the great post-Millennialist, is forced to admit that there is an apparent proof for the pre-millennial advent—unless it can be spiritualized! viz.: That Antichrist is clearly revealed to be destroyed by the brightness of the presence of Christ at his coming. But it can not by any law of sound exegesis be spiritualized. The attempt to spiritualize the plainest historical and didactic portions of Divine Revelation has been the cause of the prevailing perversions and misunderstandings of God's word, and especially the prophecies bearing upon the last times and last things, etc. By the pernicious spiritualizing theory of Whitby, so generally adopted by our theological seminaries and commentators, belief of the pre-millennial advent of Christ has been generally destroyed. Only a few maintain the ancient faith.

Bishop McIlvaine says of the above argument: "It is wholly unanswerable."

7. **The seven-headed and ten-horned beast that bore upon his back the woman drunk with the blood of the saints, will exist to persecute until Christ comes.**

It is generally conceded that this beast symbolizes the ten kingdoms of Western Europe, and that the woman is the Romish church. She lost her temporal power over these kingdoms in 1870, but before the end she gains them again for a

little season, and becomes and will continue drunken with the blood of the saints until the appearing of Christ.

Therefore, that appearing will be pre-millennial.

This restoration of the temporal power of the Papacy will be discussed in a future chapter.

8. **All the redeemed prior to the advent of Christ are to enjoy this reign on the earth together, and, therefore, there will be resurrection of the just before the millennium.**

But the resurrection of the saints will **precede** the coming of Christ to the earth. Therefore, the coming of Christ will be pre-millennial.

If the premises can be sustained, this argument is conclusive, and it is concerning the premises that the warmest controversy is waged, since a somewhat plausible argument can be made out, if they are allowed to **spiritualize** entirely away the first resurrection. Mr. A. Fuller followed Whitby, and the many admirers of Mr. Fuller obsequiously follow him. With some, Mr. Fuller is deemed almost infallible, but in this case he is the obsequious follower of a man who confessed that his theory was a "New Hypothesis" unbelieved and unheard of by orthodox Christians of the early ages. Estimable men, captivated with Mr. Fuller's low Calvinism, follow him in his wanderings after the figurative Whitby, whom we warn all our readers to avoid.

It is denied that all the saints will be raised before the coming of Christ, if any really are, and it is claimed that the passage in Rev. xx. 21, quoted to support this view, is figurative, and only means that an order of men will be raised up in the Millennial Age, characterized by the **spirit of the martyrs** who were once beheaded for the witness of Jesus.

These positions will also be fully examined and refuted in a future chapter.

Let us examine these positions:

9. **Before there can be, and before the Bible teaches that there will be a millennium, Satan must be bound.**

Just so long as the strong man is unbound he will keep his palace and his goods in peace, but when the stronger than he

cometh he will first bind the strong man and cast him out, and then will he spoil his house. This world will remain as it is, "in the power of the wicked one," until Christ returns to bind him and cast him out. But this event will be at the second coming of Christ, and before the millennium, and will inaugurate the reign of peace on earth. The binding of Satan will be discussed in a future chapter.

Therefore, the coming of Christ will be pre-millennial.

I close the argument in favor of a **pre**-Millennial Advent with the opinions of a few noted scholars.

LUTHER.—"Some say that before the latter days, the whole world shall become Christians. This is a falsehood forged by Satan, that he might darken sound doctrine. Beware, therefore, of this delusion."

MELANCTHON.—"The true church will always suffer persecution from the wicked to the end of time, and in the church itself the good and the evil will continue blended together."

He expected Antichrist to live till the advent and resurrection.

The intrepid Knox, the champion of the Scottish Reformation, says of this world's universal reform:

"It never was, nor yet shall be, till that Righteous King and Judge appear for the restoration of all things."

The Confession of Augsburg, the foundation-symbol of Protestantism, and the acknowledged creed of the largest number of the greatest theologians in all the world:

"Condemns those Jewish notions, viz., that prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be every-where exterminated.

The author (Milton) of that great hymn, "The Paradise Lost," the master as well of sacred learning as of song, says:

"Truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found; *so shall the world go on*,
To good malignant, to bad men benign,
Under her own weight groaning, till the day

Appear, of reparation to the just,
And vengeance to the wicked, at *return*
Of Him—thy Saviour and thy Lord."

Thomas Hall says of the millennium:

"It can not be before the day of judgment, for these reasons:—The last days will be perilous days. Wickedness will the most abound towards the end of the world. The church of Christ on earth to the end of the world, is a mixed society, consisting of tares and wheat, good and bad, a Gog and Magog to molest the saints to the end. It is a tenet contrary to the judgment of all the church of Christ. It makes the reign of Antichrist to be a thousand years or more before the day of judgment, when the Scripture joins them together. It makes the church triumphant when Christ comes, contrary to the tenor of the Scripture."

Matthew Henry says:

"As long as the world stands, there will still be in it such a mixture as we now see. We long to see all wheat and no tares in God's field; but it will not be till the time of ingathering, till the winnowing-day comes; both must grow together until the harvest."

Cotton Mather says:

"Without doubt, the kingdoms of this world will not become the kingdoms of God and of his Christ, before the preordained time of the dead, in which the reward shall be given to the servants of God. They who expect the rest promised for the church of God to be found anywhere but in the new earth, or any happy times for the church in a world that hath death and sin in it,—these do err, not knowing the Scriptures, nor the kingdom of God."

Whitefield says:

"Christ's church, while in this world, will be a bush burning with fiery trials and afflictions of various kinds."

WAITING FOR THAT DAY.

"Waiting we stand,
And watching till our Saviour shall appear,
Joyful to cry, as eastern skies grow clear,
'The Lord 's at hand.'

"But now the night
Presses around us sullenly and chill;
Pain, doubt and sorrow seem to have their will;
Lord, send the light!

"One after one,
Thou hast called up our loved ones from our sight;
For them we know that there is no more night:
But we are lone.

"Weary we wait,
Lifting our weary eyes, bedimmed with tears,
To skies where yet no trace of dawn appears:
Lord, it is late!

"But yet thy word
Saith, with sweet prophecy that can not fail,
That light o'er darkness shall at length prevail;
We trust thee, Lord.

'O Morning Star
Of heavenly promise! light our darkened way,
Till the first beams of the expected day
Shine from afar.

"So will we take
Fresh hope and courage to our fainting hearts,
And patient wait, though every joy departs,
'Till the day break.'"

CHAPTER VII.

The Prophecies Fulfilling and to be Fulfilled Before the Coming of Christ.

1. *The Treading Down of the Court of the Temple by the Gentiles, and the Oppression of the Jews for the Fulfilling of the Times of the Gentiles—2. The Drying Up of the River Euphrates to make Way for the Kings of the East.*

THREE important and fundamental **facts**, we think, have been established to the satisfaction of every impartial Bible reader by the explicit teachings of God's Word, viz.:

1. That the coming of Christ is a **bodily** presence—in the clouds of heaven, with power and great glory; and,

2. That his coming was not the destruction of Jerusalem by the Roman army—nor in connection with the event; and,

3. That the coming of Christ must be **pre-millennial.**

That any one can have any proper understanding of all those Scriptures that refer to the Second Coming of Christ, and the events immediately and remotely connected with it, without admitting these facts, is to me inconceivable. It is manifestly impossible. They resort to the spiritualistic method, which is equivalent to making another Revelation.

I now propose to examine before my readers all the prophecies now fulfilling before our eyes and that remain to be fulfilled before the Second Coming of Christ, and the close of this present Dispensation, and in their revealed order.

The first of these is:

1. **The dispersion of the Jews among all nations, and their oppression being made a by-word and a reproach, which condition is symbolized by the**

treading down of the Court of the Temple under the foot of the Gentiles for the time appointed.

My readers are too conversant with the Scriptures in which the destruction of Jerusalem and the extinction of the last vestige of the former nationality and existence of the Jewish nation, and the dispersion of the Jews among all nations, are predicted, to make it necessary for me to refer to them here.

It is sufficient to notice that the desolation of their country and city, and their own reproach, are to continue unmitigated until the close of this Age and the Coming of Christ. The principal passages which establish this may be found in Dan. viii. 13, 14, and Rev. xi. 2; and the express and unmistakable declaration of Christ, "Behold, your house is left unto you desolate, for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt xxiii. 38, 39.)

This prophecy is, as we will more clearly see as we proceed, nearly fulfilled, which leads us to notice the one with which it is inseparably connected.

II. **The times of the Gentiles must be fulfilled, and their fullness be brought in.**

It is clearly predicted that the present desolated condition of the Jews, and of their city and country, must continue until this second prophecy is fulfilled. The prophecies referring to both events are:

1. "And for the overspreading of abominations he [the king of the North,] shall make it desolate even until the **consummation**, and that determined, shall be poured upon the desolate."—Dan. ix. 27.

2. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 24.

3. "That blindness in part is happened to Israel, until the **fullness of the Gentiles** be come in."—Rom. xi. 25.

4. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months."—Rev. xi. 2.

There are a variety of opinions as to the meaning of these passages. Commentators are divided between these two:

(1.) Until the **time** appointed for the domination of the Gentiles and their oppression of the Jews is accomplished, after which the Jews will return to their land, and rebuild their city.

(2.) Until the **full number** determined by God to be saved out of the Gentile nation shall come in—*i. e.*, into the kingdom—and be saved.

It is quite clear to my mind that **both** these views are established by these predictions. Daniel, Luke and Revelations certainly refer to the **time,** and Paul manifestly to the **complement** of a definite number to come in; *i. e.*, to be converted out of the Gentiles.

Let the thoughtful reader examine these suggestions:

1. That Christ and his saints are to reign over all the earth, in the Dispensation to come, is taught in both Covenants. No unregenerate person is to have any share in the government or **instruction** of the nations in that age.

2. The number of saints required for this "**high vocation**" will be many **millions,** since it will require not less than five per cent. of the population of a country to govern and instruct it properly.

3. Christ can not come and establish his reign on this earth, until there have been a sufficient number of Jews and Gentiles converted to be associated with him as rulers and instructors—*i. e.*, to subserve the ends of good government and the most perfect instruction of the entire race.

4. If a sufficient number has not yet been saved to accomplish this, Christ can not come to establish his jurisdiction over the nations.

5. When this number is converted and prepared for his service, "he will come and will not tarry."

6. The mission of his churches, by the preaching of the gospel and the energizing influences of the Holy Spirit, is to gather in this full and required number. The greater, therefore, their zeal, activity and sacrifice, the sooner this end will be accomplished. This appears to me a satisfactory explanation of this perplexing passage, viz.:

"Expecting and **hastening** the presence of the day of God" (*literally translated*). The passage, as it stands in our Common Version, is inexplicable.

While all the true lovers of Christ must certainly expect and earnestly long for his coming, they are exhorted to **hasten** his coming by their efforts, as instruments in God's hands, to complete the number that must be saved before Christ can come and reign. May we not, therefore, conclude, with reason, that as Jewish saints will in that day reign over the seed of Abraham, when the fullness of Israel has been gathered, that the Dispensation of the Gospel closed to that race, and was given to the Gentiles; so that this Gentile Dispensation of gospel privileges, will be continued until the fullness—the requisite number, known only to the Omniscient—shall have been saved out of all the nations to be associated with Christ "as kings and priests" for the Gentile nations, and will then be suddenly closed by the coming of Christ "to take to himself his great power and reign?"

This is my view of the subject, and, therefore, as I long for the speedy coming of my Saviour, and, that it may even be in my day, I am anxious for the gospel to be preached and the Bible sent to every nation and people of earth, that the fullness of the Gentiles may be speedily gathered in.

This prophecy is fulfilling before our eyes. Christendom is waking up to this great emprise, as never before. More than eight million dollars are yearly given to support missionaries among the heathen. Nearly every ship that visits their shores lands missionaries with the Word of God, and the number is yearly increasing. The Bible has been translated into nearly three hundred languages and dialects already, and in a few years—in the life-time of almost every person now living—every tribe and people will have the gospel message preached to them, and the Bible to read in their own vernacular. This is the great work for every living Christian to be engaged in. How can we stand before the Son of man when he comes, conscious that we have done nothing toward bringing a heathen to him, or to hasten his coming to bless the world? Will he, can he say, "Well done, good and faithful servant?" The missionary enterprise has no incentive that can compare with this. We know it can be accomplished, and that it will be done, and be done by the children of God.

The next prediction that must be fulfilled before Christ comes, is—

III. The drying up of the Mystical Euphrates, to make way for the Kings of the East.

This prophecy is found in Rev. xvi. 12:

"And the sixth angel poured his vial upon the great river Euphrates; and the water thereof was dried up, that the ways of the kings of the east might be prepared."

If we can ascertain what power is symbolized by the river Euphrates, we may know under what trumpet we are now living. The ground of this symbol is the literal river, which opposed an effectual barrier to the entrance of Cyrus into Babylon. A hostile nation, with its armies, is, in the prophets, symbolized by a river and its waters. In Isaiah viii. 7, 8, the king of Assyria and his armies are so symbolized:

"Now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels and go over all his banks."

The river Euphrates, in this passage, symbolizes some powerful nation that, with its armies, is an obstacle in the way of the return of the Jews to their own land, understanding, as we do, that "the kings of the East" are ancient Israel. They were for centuries the rulers of the East, and they are the predicted rulers of the East. The Turks are the only obstacle in the way of their re-occupancy of Palestine, since they possess it, and the city of Jerusalem, and forbid the Jews to purchase or to settle in it. That the Turkish empire is elsewhere symbolized by the river Euphrates, we see by turning back to chapter ix. 14.

These angels—symbols of agencies—which God makes his messengers to accomplish his purposes, were bound in the great river; *i. e.*, agencies not from without, but that were contained within the kingdom or empire symbolized. That this empire was the Turkish, and that these were the four Sultanies within it, that were let loose to devastate and slay, there can be no question. "Of the loosing of four Sultanies," July 27, A. D. 1301, Gibbon speaks of as freely

as of the first investiture of the Turkish Sultan over the Moslem world. (See Gibbon and Kieth, *et al.*)

That the Turkish empire is here—Rev. xvi. 12—symbolized by the river Euphrates, is held by the large majority of the expounders of this book, and we see no good reason to dissent from their opinion. In the height of its power it was as if the great river Euphrates had overflowed its banks and its waters covered all Asia, from the Chinese wall to the gates of Constantinople and the very pillars of Hercules in the far West. But that these waters have, since 1820, been drying up is remarked by all. Turkey has been, for the past fifty years, entered upon the calendar as the "sick man of the East." Lamartine, so early as 1834, in the Chamber of Deputies, Paris, said: "The Ottoman empire is no empire at all; it is a misshapen agglomeration of different races without cohesion between them—with mingled interests—without a language—without laws—without religion—without unity or stability of power. You see the breath of life which animated it—namely, religious fanaticism—is extinct. You see that its fatal and blinded administration has devoured a race of conquerers, and that **Turkey is perishing for want of Turks.**"

But since 1834 the evaporation of its waters has been vastly more rapid, and in addition to all the wars that have threatened her, her late war with Russia, and the Berlin Conference, left her but a fordable stream at best. Look at her present pitiable condition. Stripped of large portions of her empire, Greece, Algeria, Wallachia, Moldavia, and, in the last few months, of Egypt, and all she possessed north of the Danube, unable to defend herself against her own vassals; her treasury exhausted, her trade and manufactories destroyed: without her wonted tribute from provinces, and all sources of wealth dried up, she sits an object of pitiable helplessness amid the nations. It is not too much to say that this mystical river is even now well-nigh dried up. Think of the change effected in the last few years in the affairs of Palestine. Eighty-three years ago the Porte permitted only three hundred Jews within the walls of Jerusalem. Forty years since the Porte modified the original order, so that a

larger number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppressions. But even this quarter restriction was removed ten years ago.

The Jews, after the quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses without the gates. Within the last twelve months the Sultan has granted permission for the Jews to colonize in any part of Syria, provided they take the oath of fealty to the Turkish government. It only waits the action of England to assume the practical protectorate of Palestine and Syria, which grant, it was understood, Lord Beaconsfield obtained by his diplomacy at the Berlin Conference. If not an accomplished fact, manifest destiny, as well as prophecy, clearly indicates that **this will be done,** and soon done.

In addition to this, if the "Euphrates" is a symbol of the Turkish power, as most commentators hold, then the Egyptian war, begun and closed since the body of this chapter was written, has accomplished very much towards drying up its waters. Egypt, with its millions of people, and rich revenues, has been effectually and forever wrested from the hands of the Sultan, and passed under the protectorate of England, or at least become the joint dependency of England and France. In a few weeks the Turk lost an empire. In a twelve month the Ottoman may not have it in his power to oppose an obstacle to the occupation of Palestine by the Jews. Thus rapidly, before our very eyes, are these wonderful prophecies fulfilling that mark the closing years of this Dispensation, and yet how few Christians know what is transpiring, and their significance, or seem to care to know.

We are justified in concluding, if it is the Turkish power that the river Euphrates symbolizes, that this prophecy is quite fulfilled.

Dr. Lord holds that the river Euphrates here symbolizes the peoples of Italy and Western Europe, who have been turned away from the Papacy, and the consequent drying up of the civil power and material resources of the Romish Church, but he signally fails to indicate who are symbolized by "the kings

of the East," or how the decadence of the Papacy is calculated "to make way" for the return of the Jews. It is not in violation of the laws of prophetic symbolization to apply it to either, and all writers apply to one or the other. If it refers to the civil power of the Papacy, then it is already **fulfilled before our eyes,** as was conceded by the Pope no longer ago than 1870. (See next Chapter).

We are safe, then, in saying that the sixth angel has sounded and the sixth trumpet been blown, and its last echo is dying away, and the last vestige of obstruction to the return of the Jews to Palestine is quite removed. The indications are that the return of Judah has already commenced. Thousands have returned in the last few years, and the number is rapidly increasing. Palestine, so long forsaken and desolate, is evidently awakening to a new life. Interesting and significant movements are in progress. Jerusalem is rapidly increasing in population. Of its 40,000 citizens half are Jews, who are increasing in influence as well as numbers. The Rothschilds are said to have a past due mortgage on the country.

Since the above sentence was written another and most significant event has taken place, fulfilling prophecy, and hastening the drying up of this Turkish Euphrates River, viz., the subjugation and possession of Egypt by England. I say **possession,** for what country did England ever conquer that she has not held, unless driven out by arms, which Egypt can never do, should she desire. But she is forever freed from the power of the Sultan, who is both weakened and impoverished by the loss of this so large a part of his empire.

Let this fact be borne in mind by every reader, that all expounders of this passage, how much soever they may differ about other predictions, ARE AGREED THAT THE SIXTH TRUMPET HAS BEEN BLOWN, AND ITS SYMBOLISM WELL-NIGH FULFILLED.

IV. The restoration of "the House of Judah" first.

Frequent mention of "Israel and Judah," of "Judah and Ephraim," and of "two kingdoms," where the Jews are alluded to in the Old Testament, is calculated to confuse the mind of the common reader, and, therefore, I will explain these terms here.

In the days of Solomon, who was a type of Christ, the twelve tribes were all organized into one kingdom, which was also a type of Christ's visible kingdom on earth. Upon the death of Solomon, Rehoboam succeeded to the throne, and, owing to the severity with which he threatened to reign, the kingdom was divided, ten tribes electing Jeroboam, son of Nebat, as their king, while Judah and Benjamin adhered to the throne of Rehoboam. These latter were called the "kingdom of Judah," and the former the "kingdom of Israel." The tribe of Ephraim being the leading tribe, this division is often spoken of as the "house of Ephraim," and "Ephraim," or "Ephraim and his companions;" as "Judah" and "Judah and his companions" are often used for the kingdom of Judah.

It was B. C. 740 that the ten tribes were carried away captive to the king of Assyria, from which they have never returned. These are called the "lost tribes," and are alluded to by the prophets as "Ephraim," "Israel," the "house of Israel."

Judah and his companions were carried away captive by Nebuchadnezzar into but ONE country, Babylon, B. C. 466. Their captivity lasted seventy years, when all that desired were permitted to return. A large part did return under Zerubbabel, rebuilt their city, and repossessed their cities and land.

Only the tribes of Judah and Benjamin, with the Levites scattered among them, inhabited Palestine in the days of the First Advent, and therefore only these tribes were implicated in Christ's death. These tribes constituted the Jewish nation that was conquered by the Romans under Titus, about A. D. 70, when their capital city, Jerusalem, was taken by storm, and, with their temple, utterly destroyed. The rest of the Jews, after an incredible number had perished by pestilence and famine and the sword of the Romans during the siege, were carried away captives and sold as slaves "among all nations," so long as purchasers could be found. For ages it was the policy of the Romans, as of the Turks, not to allow a Jew to so much as set foot within the city, or to inhabit the land of Palestine—they were thus driven out of their land, and scattered among all nations.

Let us examine one prophecy, which has been, for gener-

ations, spiritualized to mean the **preaching of the Gospel to Gentile sinners,** and their conversion under it. I must, to save space, ask the reader to turn and read Ezek. xxxvii.

The vision, then, refers to the "Whole House of Israel," Judah and Ephraim, the Jews—not those who are seen, but the ten "lost tribes" who are in their graves—hidden from our sight in the deepest obscurity, so that they are declared to be no more. They will have given up all their ancient and national hopes and become infidel[1] before this restoration takes place. The Lord, by his Spirit, will bring them out of their obscurity—graves—and bring them into "their own land." This certainly can not mean bring them back into their own church—unless all the dispersion they have suffered has been simply being excluded for the time being from their own church! Touching the manner of their restoration, the symbolical intimation seems to be, that a day of small things is to mark the commencement of it; that a feeble and gradual beginning of a course of events which is to issue in the most unexpected and stupendous results.

[1] The Jews of America are rapidly fulfilling this prediction under the teaching of Dr. Wise, the learned Rabbi, of Cincinnati, O.

CHAPTER VIII.

Prophecies Fulfilling and to be Fulfilled Before the Coming of Christ.

The Re-appearance of the Seven-headed and Ten-horned Beast from the Abyss—The Ten Kingdoms under one Imperial Head—The Restoration of the Temporal Power of the Papacy.

THE most startling event to all Christians, as well as the world, that will precede the immediate coming of Christ, the last and most terrible of all the religious persecutions that have ever occurred, will be upon the sudden re-appearance upon the apocalyptic earth of the "seven-headed and ten-horned Wild Beast."

This event will not only take the majority of Christians by surprise, but the very dwellers on the earth—over which he is to reign—will be filled with wonder when they see the beast which they thought had forever disappeared, rising suddenly out of the abyss into which they had seen him disappear but a few years before.

That the event will be unexpected we learn from the prophecy:

"And they that dwell on the earth shall wonder (whose names were not written in the Book of Life, etc.) when they behold the beast **that was, and is not,** and **yet is.**" (xvii. 8.)

I expect the majority of those who read this chapter will promptly reject it as incredible and absurd. They see that every vestige of temporal power has slipped from the hands of the Papacy—that it can not pluck a hair from the head of a witness of Jesus even in the city of Rome—and that the gospel can now be, and is, preached with impunity under the

very shadow of the Vatican, and within hearing of the Pope, and that he is powerless even to effectively protest; and, more, that he can now be sued at law for a debt, and has recently been by a mechanic, and forced to pay, and the Christian world believes it will ever be so. The teachers in whom they implicitly confide assure them of this, and that the Papacy, if not dead, is forever deprived of its power to persecute and put to death those who dissent from it. So confident are Baptists of this, in common with Protestants, that they have purchased real estate and expended tens of thousands of dollars in erecting a stately edifice in which to preach—such a building as the primitive and pure church at Rome never enjoyed, and they are buying lots and building houses of worship in different parts of Italy. All dissuasion is, and will be, unavailing. Our leaders, in the ardor of their zeal, proclaim that the Papacy is forever paralyzed, and will never more be able to drive our missionaries out of the seven-hilled city; and, therefore, we should build with a view to permanency, and make the house a sort of triumphal monument. Will these speculations be realized? Though apparently powerless now, may not the Papacy suddenly regain the sword, that has been snatched from her hand, and yet wield it with tenfold vengeance, and exterminate the last heretic, not only from the city of Rome, but from the ten kingdoms of Europe?

This is not a mere speculative, but a most intensely practical question, and intimately connected with our missionary operations in Italy and Europe, involving not the question of preaching the gospel in Rome and Europe, but the propriety of exhausting our means in building expensive edifices.

The question is eminently deserving a more careful examination by the sure word of prophecy, which will be a light in a dark place.

If I err in my reasoning, I shall be profoundly thankful to have my error pointed out, for the conclusion is most unwelcome!

In the orderly discussion of the prophetic events to transpire immediately before the coming of Christ, I place this:

V. **The re-appearance of the seven-headed and ten-horned wild beast from the abyss, scarlet-**

colored, and bearing a woman drunken with the blood of the saints.

I will place the whole statement of the angel before the reader:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names, blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. And the angel said unto me: Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. . . . And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their strength and power unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put into their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great

city, which reigneth over the kings of the earth."—Rev. xvii. 1–18.

That this seven-headed and ten-horned beast represented the ten kingdoms of western Europe, constituted when one empire under Phocas, and which he, by imperial edict, made subservient to the ecclesiastical authority of Boniface III., whom he constituted Sovereign Pontiff, I shall not pause here to discuss, because so generally admitted by standard commentators of Revelation.

This beast, which is a symbol, as the term beast always is, of civil government, arose out of the sea, when it first appeared; and the sea is a symbol of peoples and nations in commotion—a state of war. It was by conquest that Phocas made himself emperor of western Europe, A. D. 606, and it was 610 when England, the last of the ten kingdoms, accepted Boniface III. as her Spiritual Lord. We have here a perfect fulfillment of the symbolic beast, **a civil government bearing or supporting a meretricious woman, *i. e.*, an apostate church**, for unquestionably this woman was sitting upon this beast when first revealed to John.

Now let us note—

1. The beast when first seen by John was not of a scarlet color, but the natural color of a leopard.

2. Nor was the woman seen arrayed in purple and scarlet.

3. The acts of the "woman" during her first appearance on the stage were more to commit fornication with the kings of the earth, and to make those who dwell on the earth drunk on the wine of her fornication, rather than to shed blood, though she did shed blood. Spiritual "adultery" or "fornication" is the union of church and State, and constituting kings and princes and heads—*i. e.*, husbands—of the church rather than Christ. All such religious organizations, whether Catholic or Protestant, that acknowledge councils or popes, conferences or assemblies as heads, with law-making and controlling authority, are apostate, and not apostolic churches.

4. Another noticeable feature connected with the first appearance of this Beast is, that it was permitted to continue but forty-two months or twelve hundred and sixty years. I understand from this that at the close of this period the rulers

of ten kingdoms, the Beast, would refuse to bear the woman, be longer governed by her, in shedding the blood of the saints. If we can decide when the Papacy could no longer shed the blood of dissenters from her faith and authority, we may be satisfied when the Beast, or temporal power of the Pope ceased to exist.

It is a recorded fact that in January, 1870, the Pope, in the presence of his cardinals, speaking of his temporal power, exclaimed, "All is lost!"

It is a fact that from the time of Boniface III. (A. D. 610) 1870 was the first year in the history of the Papacy that it had not the power to persecute and put to death somewhere within these ten kingdoms. In 1870 the last vestige of his temporal power had been wrested from him. No king or prince of Europe would obey his behests. While the Papacy continues in all its **spiritual** jurisdiction, the Wild Beast that has so long supported it, disappeared from human sight. "It is not."

Many who read this lived and saw the Beast, when it could be truthfully said, "He was," and we are all now living when it is recorded of him, "He is not." Surely we can not doubt the place we occupy between fulfilled and unfulfilled prophecies.

The terrible question now before us is, "Will this identical seven-headed and ten-horned Beast ever again re-appear upon the earth bestrode with this 'Great Harlot,' to oppose the nations and shed the blood of the saints with an unchecked and unsparing hand, even to their extirpation, within the bounds of its jurisdiction?" It would not be strange should we all answer in accordance with our desire: "It can not, must not be; the days of persecution are certainly past."

The Proofs of Its Re-appearance.

1. The language of the angel to John indicates it. He had seen the base woman "sitting upon many waters," *i. e.*, supported by many peoples, whose rulers were symbolized by the seven-headed **Beast.**[1] He had marked her while she op-

[1] It is apparent from the representation [1–18 vs.] that the woman had already been seen by the apostle sitting where seven mountains

pressed the saints, committed fornication with the kings of the earth, and made the inhabitants drunk with the wine of her fornication—her false, yet pleasing and delicious doctrines—and now the angel invites John to come and see the fearful and final judgment that awaited both the Woman and the Beast.

"Come hither," implies that John was to take another position. "So he carried me away into the wilderness." He was taken far down the vista of the prophetic ages into the dim future, and placed **contemporaneous with our own times, the period of time when the Beast was not existing.** The angel fully explains this in verse 8: "The Beast that thou sawest was, and **is not** [*i. e.*, at the time the angel was talking with John], and **shall ascend out** of the bottomless pit," and again appear upon the scene of action.

2. The Beast, John noticed, is now of **scarlet color**; and the woman supported by it is arrayed in purple and **scarlet**, indicative of the career upon which they are about to enter, *i. e.*, more fearfully **blood-shedding** than ever before.

3. John before noticed that the woman bore names of blasphemy, but they are now **blazoned** on her forehead in characters that all can read:

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. xvii. 5.)

This implies she more manifestly and undoubtedly demonstrates to all that these names indicate her real character.

4. He is also impressed with the fact that she is now, more than before, "drunken with the blood of the saints, and of the martyrs of Jesus." And seeing her again, possessing this power, and using it so mercilessly, when doubtless he had concluded that she had gone down into the abyss forever with the Beast she rode, it is no wonder he wondered with great amazement; as Christians and the world will when they see ten powerful kingdoms of Europe again supporting the Papacy, and giving up their subjects again to be slaughtered

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and many waters, that she was exhibited in that scene in a vision which is not recorded. (D. Lord's "Exposition of Apocrypha," p. 493.)

by her by tens of thousands, for no other reason but dissent from her faith.

5. Another unquestionable proof that this Beast must exist for a period of twelve hundred and sixty years, and then for a season—how long is not indicated by the angel—disappear into the **abyss,** and then re-appear, is the express statement of the angel:

"And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast **that was, and is not,** and **yet is**" [*i. e.*, before their eyes].—Rev. xvii. 8.

This determines beyond a question that this "Beast" was at his first appearance to continue forty-two months; then to disappear from mortal sight, and **in the last days** of this Dispensation, re-appear for a short time, and be cast into perdition forever at the coming of, and by Christ himself.

6. That this was not merely another view of the Beast from a different stand-point, but a second appearance of the Beast, we learn from the fact **he was not existing at the time of this vision,** but **was** to ascend out of the bottomless pit. At his first appearance he came up out of the **sea.**

7. His first disappearance was into the "**abyss;**" his second will be into "**perdition.**"

8. The re-appearance of the Beast was what struck the inhabitants of the earth with wonder, as it did John; for they, it seems, confidently believed that this terrible monster had disappeared forever, as the whole world now rejoices in believing.

9. It was in the very last days of this Dispensation, just before the Second Advent of Christ, that the Beast was to reappear. This is evident from Rev. xi. 7–19. The seventh angel sounded immediately upon the resurrection of the Witnesses slain by the beast **at his last appearance,** when it was announced that "the kingdoms of this world are become the kingdom of our Lord and of his Christ."

I call especial attention to two clearly stated **predictions,** which, to my mind, determine beyond all possibility of doubt,

that this Beast which has been, but now is not, will most certainly arise out of the abyss **a ten-kingdomed empire,** and, of course, under one Imperial Autocrat—not a Bonaparte, whoever he may be (see future chapter)—and become a bloody, persecuting power.

1. "For **God hath put it in their hearts** [*i. e.*, the hearts of the kings of these future ten kingdoms] to fulfill his will, and to agree and give their kingdoms unto the Beast, **until the words of God shall be fulfilled.**"

In the face of this plain declaration it will not become us to interpose human reason and the imagined impossibility or improbability of the restoration of the Papacy to that same power over the kingdoms of Europe it possessed and so terribly wielded from the seventh to the sixteenth century. God has sovereignly determined it, and who can resist his will? While we sleep the great world moves towards this end. While Christians have sung themselves to sleep over the fall of the Papacy there has been no sleep in the Vatican. Cast off from the Wild Beast and compelled to go "afoot" for a season, the Papacy is neither destroyed nor disheartened. She believes firmly in her **renaissance,** that it is ordained for her to regain her lost power and **far more.** It may be possible, however much Protestant and Baptist scholarship may misteach these last prophecies, that Catholic scholars themselves understand **this very prediction,** and for this very reason believe that the restoration of their church to temporal power is near at hand. One thing we **do** or should know, that the Papacy is at work with all its potent, subtle influences, with all its efficient machinery, and far-reaching plans, for the political control of the ten kingdoms as well as of the United States, and loth as we may be to believe it, she is rapidly effecting that which gives the utmost concern to the Cabinets of Europe.

2. The second fact is that this self-same Wild Beast will be in existence and will just have completed the slaughter of "all the witnesses of Jesus" living within its territory, when Christ comes **for** his saints, and will engage with the false prophet and the kings of the earth in the last great battle, and will be taken and cast alive with the false prophet into

the burning lake. By referring back to chapter xi. we find this:

"And when they [the two witnesses—all the true saints of God within the boundaries of the ten kingdoms] shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them and overcome them, and kill them."

Shortly after this act Christ appears, and we learn the fate of the Beast (chap. xix. 20): "And the **Beast** was taken and the false prophet that wrought miracles before him. These both were cast alive into a lake of fire burning with brimstone."

With these predictions before us, how can we question the second appearance of the Beast and the restoration to the Romish church of the power to persecute and put to death all Christians within the limits of the apocalyptic earth?

Another conclusion irresistibly follows, viz.: Since the slaughter of the Witnesses and the destruction of the Wild Beast and False Prophet undoubtedly take place **before the millennium,** and since these events transpire in immediate connection with the Advent of Christ, that **the Second Coming of Christ is pre-millennial.** This conclusion is inevitable.

The Slaughter of The Two Witnesses.

There are three most startling events predicted to take place just before and **in connection with** the coming of Christ for his saints, viz.: The slaughter, resurrection and ascension to heaven of the "**two witnesses**" of Christ. This is the prediction concerning them:

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And

when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to God of heaven. The second woe is past; and, behold, the third woe cometh quickly."—Rev. xi. 3–14.

This prophecy has given Catholic and Protestant expositors a world of perplexity. There have been many theories advanced as to whom or what these witnesses symbolized. Some, the Old and the New Testament; some, the two ordinances, Baptism and the Lord's Supper; others, as Grotius, of the two classes of Christians, Jews and Gentiles, of which the church at Jerusalem consisted; and others of two literal prophets, as Elijah and John the Baptist, whom God will raise up in the last days of this Dispensation, to testify against the prevailing wickedness of the times, and warn the world of the coming of Christ.

There are definite laws governing prophetic symbols, as there are governing **figurative** language, and one of these laws is that—

Intelligent agents never symbolize inanimate objects or abstract ideas.

To claim that these two witnesses symbolized the Old and New Covenants, or the two ordinances, is in open violation of the laws of symbols. They must, therefore, represent two classes of **intelligent agents,** qualified to bear witness for

the pure gospel of Christ, and protest against all the corrupters and corruptions of it. They must represent two bodies or orders of faithful Christians. These are denominated "witnesses" in both covenants. God in no age has left himself without faithful and true witnesses. (Acts xiv. 17.) Christ's last words to his disciples were, "Ye shall be **witnesses** unto me, both in Jerusalem and Judea, and to the uttermost parts of the earth." (Acts i. 8.)

The angel put the key into John's hand by referring him to the two olive trees and lamp-stands seen by Ezekiel (iv. 2, 3), thereby implying that these witnesses represented the same class of agents. He had previously (Rev. i. 20) explained to John that a **candlestick** symbolized a **church**; and these candlesticks, therefore, represent true Scriptural churches, that bear faithful testimony to the faith and order of the gospel, throughout the whole period symbolized by the 1260 days.

The two olive trees, doubtless, refer to the same class of agents bearing the same relation to the churches that the **stars** in the hands of Christ did to the seven churches—*i. e.*, a body of true and faithful ministers. The angel so explains it to the prophet in Ezekiel: "These are the **anointed ones** that stand before the Lord of the whole earth;" that is, priests and ministers of the Lord. Priests were accustomed to be set apart for their office by an anointing with oil, and, therefore, they were called the Lord's "anointed ones." The symbol of one class of these witnesses correspond to that of the two olive trees, and, therefore, represent a class of truly qualified persons who ministered to the churches, and with them witnessed for Jesus.

The number **two** does not stand for two individuals, but two sets or classes of witnesses, the **pastors** and the people of the **churches.** What is predicted of these witnesses is of easy explanation. Dr. D. Lord says:

"The representation that if any one wills to injure them, fire proceeds out of their mouth and devours their enemies, is a prediction that they were to defend themselves from their persecutors by their words as witnesses for God, and by those alone, and that the threatenings of vengeance which

they were to proclaim from his word were to be fulfilled on their enemies. That they were to have power to shut heaven, that rain should not fall during their prophecy, and power over waters to turn them to blood, and to smite the land with every stroke as often as they may choose, denotes that the denunciation of terrible judgments on apostates was to be an eminent part of their office, as it was of Moses and Elijah; and that their ministry was to receive from God the most evident sanctions in the destruction of those who, in despite of their teachings and warnings, should persist in apostasy."—("Exposition of the Apocalypse," p. 251.)

This exposition meets all the requirements of the entire prophecy, and indeed of **no other class of agents** can killing with the **sword,** resurrection from the **dead,** and an ascension into **heaven,** be predicted, save of Christians?

The teaching of this prophecy, then, is that Christ has had, and will preserve, a succession of true churches and of faithful ministers, through all the ages, to bear witness to his truth and denounce God's fierce judgments upon all who turn away from and corrupt it; and that these will suffer during all the ages for their faithfulness at the hands of **apostates,** and that this Dispensation will be closed by their universal slaughter within the territory of the Wild Beast.

How Long They Were to Prophesy.

These Two Witnesses[1] were to prophesy in sackcloth for "a thousand two hundred and three-score days." That these are prophetic year-days—1260 years—all standard expositors are satisfied. This last period of 1260 years closes with the seventh trumpet announcing the Advent of Christ, and his assumption of the kingly power over the nations and kingdoms of earth. If we knew the year in which these "Witnesses" commenced to prophesy, we would know the very year when this Dispensation will close. I can not think that verse two indicates that it was at the fall of Jerusalem, since that verse has not the remotest allusion to Jerusalem; if so, this Gentile Dispensation closed A. D. 1330, which we know

[1] See Tract by author, "The Two Witnesses" (price 10 cents), published by Baptist Book House, Memphis, Tenn., containing full History of these Witnesses.

was not the case. I shall not presume to indicate the **year**, much less the **day** and the **hour** when this period commenced, but when my readers see, as I doubt not many of them will, the Wild Beast ascending out of the abyss—*i. e.*, an empire of ten kingdoms in Europe again supporting the Catholic church as the national religion—they may know that "Christ is standing at the door," for this Beast is to continue but one hour—fifteen years—and yet long enough to fill the earth with blood and slaughter.

The slaughter of these Two Witnesses symbolized the utter destruction of all the true churches and ministers of Christ that may, at the close of this Dispensation, be existing in the jurisdiction of this Beast—*i. .*, the ten European kingdoms. This exterminating blow will fall upon all these Christians in a day, like that of St. Bartholomew, but far more successfully than that. There will be great rejoicing among the representatives of the nations at their death, as there was by the Catholic princes at the news of the massacre of St. Bartholomew. These Witnesses may have foretold their resurrection if slaughtered, and to disprove their prediction their enemies may have carefully preserved their bodies in sight, and for this reason would not suffer them to be either burned or buried. To disprove the prophecy of Christ, the Jews went to Pilate and demanded that the tomb should be sealed with the Roman seal, and that a guard of Roman soldiers should guard it until the three days were past. It will be indeed a most wonderful miracle for God to preserve these bodies for three years and a half, but the whole event is intended to overwhelm the minds of a whole empire with conviction, and to turn a whole nation from its alliance with the Beast.

After three days and half, these Witnesses will arise from the dead in the sight of all and stand upon their feet; and this determines them to be **men**, not things or abstract ideas.

They soon hear a voice—it is not said that the people who stood around them heard it—and it will be that same voice that all the sleeping saints, and all the living saints then on the earth will hear, which is called "the voice of the archangel and the trump of God," and, simultaneously with these Witnesses, will all Christians be caught up to meet the Lord in the air, to

be for evermore with the Lord, **wherever he may be**—certainly not always in heaven or in the air above the earth, for we are "to live and reign with him **on** the earth."

This is the last prophecy to be fulfilled in this Dispensation while Christians are on the earth.

This is the last act that will be witnessed by Christians in this Dispensation.

The Restoration of Israel.

While the prophecies touching the dispersion and restoration of the Jews so abound in the Old Testament that a writer has pronounced them innumerable, I have brought forward only a few, so as to enable the reader the better to understand the references to the restoration of Israel which will occur in these chapters.

I therefore conclude the argument to establish the **fact** of the restoration of all Israel, and their renationalization in one kingdom in the land of their fathers, never more to be dissevered or pulled out of it, with the language of Dr. Lord, the most profound of American expositors of prophecy:

"Those who assent to the true laws of language and symbols will no more deny or doubt that the prophecies teach that the Israelites are to be restored, than those who assent to the definitions and axioms of geometry will deny the demonstrations that are founded on them. There is not a proposition in the whole circle of human knowledge of more perfect certainty than that God has revealed the purpose of re-gathering that scattered nation, establishing them as his chosen people, and re-appointing a temple worship at Jerusalem that is to embrace some of their ancient rites. It is not merely certain, but is taught with a frequency, an emphasis, and an amplitude, and invested with a dignity and grandeur that are proportionable to the vastness and wonderfulness of the measure in the great scheme of his administration over the world."

Dr. Seiss adds this

"The descendants of Jacob are specifically, and in many places spoken of as the subjects of a long and painful dispersion and depression, which we see literally verified before our eyes. The same passages, with the same explicitness, affirm of this same people, that they shall be delivered from their

oppressions, re-gathered from their dispersions, restored to the land which their fathers possessed, and forever secured against any similar calamity. The countries from which they are to come; the manner in which they are to come; the very methods of their conveyance, on horses, and mules, and dromedaries, in chariots, in litters, and in ships, and in swift-moving vehicles, which some have taken as a description of railroads; all specifically noted. And how any student of these things can rise up and say that the doctrine of Israel's restoration is a fable, I can not understand."

The restoration of the "whole House of Israel," and the building of the Temple, and redistribution of the whole land at the beginning of the next Age will be **demonstrated** in a future chapter. My purpose **now** is to show that "the House of Judah," embracing the two tribes of Judah and Benjamin, and remnants of those Levi and Simeon, who were divided in Jacob and scattered in Israel (Gen. xlix. 7), and were thus implicated in the crucifixion of Christ, and were the last emptied out of the land, will be the **first to return**, and will return **partially** before the Second Advent of Christ. I think this position is justified by the predictions of Zechariah. He foretells the strengthening of the House of Judah, and the saving gathering of the house of Joseph **first**, in the latter day, and after this event the house of Ephraim also. (See x. 6, 7, 8.) The two tribes of Judah and Benjamin, with remnants of Levi and Simeon scattered among them, constituted "the House of Judah." The reason of this preference is given in the next chapter.

"THE LORD SHALL SAVE THE TENTS OF JUDAH first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." (Verse 7.)

In all the stirring events that the prophet predicts will take place at Jerusalem just prior to, and in connection with, the coming of Christ, the House of Judah is represented as being there, and only Judah, while the gathering of Ephraim, or the whole House of Israel, is represented as occurring soon after the coming of Christ, as will be shown in a future chapter under "The Restoration of Israel."

I wish not to make the impression that **all** of the two tribes

of Judah and Benjamin will be gathered before the Advent, but a large number, perhaps a majority, enough to fully represent them. Not all, by any means, returned from their captivity in Babylon, though free and invited to do so.

There will be a large number of Jews with a flourishing city and an organized government occupying Jerusalem before the Advent, with whom "the Antichrist" will make an alliance offensive and defensive, and in the last battle, in which the city is taken, one-third of the Jews will be destroyed, as we will see, and, as I have said, only the house of Judah is mentioned as being then present; and, because present, were the **first saved**. The reader will refer to Zechariah, chapters xii., xiii. and xiv.

Not at first will we see bodies of thousands, with their families and household goods, and accumulated wealth, moving toward Palestine, but the dispersed and downcast remnant shall, one after another, turn their faces Zionward, and in sparse, scattered bands find their way to the land of their fathers. Thus shall "bone come to his bone;" one Jew of one tribe shall meet one of the same tribe entering from different quarters of the globe upon the predestined soil. The way having been prepared by the hand of God, every obstacle removed, and the power of Tarshish guaranteeing them protection and offering every encouragement and assistance, urged by different motives, the dwellers in Russia, Germany, Holland, Spain and America, and "from the land of Sinim" will drop in, in scattered groups, to the cities of Judah—the aged and pious to lay their bones in the tombs of their patriarch fathers, but by far the greater number to enjoy their wealth in safety, and their merchant princes and bankers for the purpose of controlling the immense trade that will roll from the Euphrates to the Mediterranean—from the East Indies to the farthest West. When converted they will recognize the hand of God in it all.

But another vision in the same chapter: The angel commanded the prophet to take two dry sticks and write upon one, "For Judah, and for the children of Israel his companions;" and upon the other, "For Joseph, the stick of Ephraim, and all the house of Israel his companions;" and then,

before the eyes of Israel, join the ends of the sticks, and they should become one stick in his hand; and, when asked what the miracle signified, he should say:

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David, my servant, shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxvii. 21–28.

Here is a restoration foretold in language that can neither be gainsaid nor denied. That it does not refer to the restoration from Babylonish captivity is evident from the fact that only the "House of Judah" was carried to Babylon, from which it had returned. When Ezekiel wrote, the ten tribes, composing the "house of Israel," were still in the graves of their obscurity; nor have the two kingdoms yet been united into one in their own land. Another feature of the vision is, that, when all the tribes shall have been gathered and made one kingdom, they are to be divided into two kingdoms no more, and are to exist as one kingdom IN THE LAND GOD GAVE TO THEIR FATHERS, FOR EVERMORE. The

sanctuary of the Lord is to be in the midst of them for evermore—while time shall last.

Who can say that this prophecy has been fulfilled, or can be fulfilled except by a literal restoration of the twelve tribes of Jacob?

I do not see how any thing can be more explicit than this. If words have meaning, it certainly assures us that the return predicted is not to be followed by disasters to the inhabitants, such as the land had witnessed for ages before. Yet what fact is more notorious than that subsequent to the return from Babylon the land has again been emptied of its occupants—that they have wandered as strangers in every clime, and that the hostile hoof of Arabian and Turkish coursers has bruised the flowers of Esdraelon, and trampled in the dust the rose of Sharon and the lily of the valley? We are, therefore, as I conceive, inevitably shut up to that construction of the prophecy which makes its fulfillment still future. That land of hallowed memories is yet to receive again its ancient tenants, and to yield its teeming riches to the old age of the same people whose infancy was nurtured upon its maternal bosom. The tears of a profound and heart-stricken penitence are yet to mingle with the dews of Hermon in fertilizing its barren vales and its deserted hill-tops. The olive and the vine shall again spread their honors over the mountains once delectable, but now desolate; the corn shall yet laugh in the valley where the prowling Bedouin pitches his transient tent; and joyous groups of children, the descendants of patriarch fathers, shall renew their evening sports in the streets of crowded cities, where now the ruinous heaps tell only of a grandeur that has passed away.

That the reader may see that this is not a vision of an active fancy, I refer him to the predictions of Zech. viii. 3–8:

"Thus saith the Lord: I am returned unto Zion and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age. And the streets of the city shall be full of boys and girls playing

in the streets thereof. Thus saith the Lord of hosts: If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God in truth and in righteousness."

Here is clearly foretold what Jerusalem is yet to be in the latter days, after the fury of God's jealousy has been spent upon her for her transgressions, and the time of her being trodden down of the Gentiles shall have been fulfilled. (Luke xxi. 24.) If it was Jerusalem built upon Mount Zion that was made desolate by the Roman armies, and if they were literal Jews who were dispersed into the far east and west among all nations, then it is Jerusalem upon that same Mount Zion that is to be re-built and re-inhabited, and become the mountain of the Lord of hosts—"the city of the great King;" and it is that self-same city, now a desolation, that is yet to be "full of boys and girls playing in the streets thereof."

CHAPTER IX.

The Marshaling of the Nations.

The Nations of Europe and Asia Marshaled for the Last Great Battle of Gog and Magog—This Accomplished by Three Unclean Spirits like Frogs—They Symbolize What?—The Time When, and the Place Where this Battle will be Fought.

Friday Evening of the World's Great Week.

THE next political event prophesied to take place in the very last days of this Dispensation is the marshaling of the Eastern Nations for the last great battle that will be fought on this earth.

The prophecy is in these words, and they are pronounced blessed who intelligently watch for its fulfillment, since it is also the last event that will occur before the coming of Christ,—indeed, he appears in the midst of it:

"And I saw from the mouth of the dragon, and from the mouth of the wild beast, and from the mouth of the prophet, three unclean spirits as frogs; for they are the spirits of demons working wonders, that go to the kings of the whole world to gather them to the battle of that great day of God Almighty. I come as a thief. Blessed is he who watches and keeps his garments, that he may not walk naked, and they may see his shame. And he gathered them in the place which is called in Hebrew Armageddon.—Rev. xvi. 13–16.

This marshaling of the nations to the series of contests which are to close with the last great battle to be fought on this earth, manifestly precedes the coming of Christ, since it is to be closed by his appearance, and the destruction of armies assembled with their Antichristian leaders, the beast and false prophet, by the brightness of his personal presence (Rev.). It is evidently during the time these spirits are mar-

shaling their hosts for this battle that Christ comes for his saints, since, in the midst of his narration, he warns his people and pronounces the especial blessing upon those who watch and keep their garments, that they may not be found naked.

Let us, then, give particular attention to the true purport of this part of the prediction:

1. The time this last great battle is to be fought.

This is most clearly revealed in the Old and New Testaments.

It is at the second coming of Christ, and that coming closes the battle by the destruction of its leaders and their armies.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."—Rev. xix. 17–21.

The reader, for an unsymbolic description, is referred to Ezek. xxxix. and Zech. xiv.

2. The place or battle-field.

The name of the place is given in Hebrew, Harmageddon —which means "mountain of destruction." That the mountains of Jerusalem are to be the mountains of slaughter to the armies assembled by these unclean spirits, can be learned from Ezek. xxxix. God, addressing Antichrist, the leader of this host, says:

"And I will cause these to come up from the north parts,

and will bring thee upon the mountains of Israel; and I will smite the bow out of thy left hand, and will cause the arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that are with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord."—Ezek. xxxix. 2–6.

This is not figurative, but literal language, and refers to the same battle predicted in Rev. xix. and Zech. xiv. The next and important inquiry is—

3. What nations and their kings are to engage in this, the last and greatest of earth's battles?

Nor are we left in doubt upon this question.

John tells us that these were the kings of the whole habitable—*i. e.*, the Eastern and Western Roman empires. The three powers sending forth these agents are symbolized by "the dragon," the Wild Beast and the false Prophet. The dragon represents the Eastern Roman empire and its rulers, Constantinople being its permanent locality. The Wild Beast represents the Western Roman empire and its rulers (see Rev. xiii. 12), and let the reader understand that whatever power may dominate Europe in the latter days, whether Frank or Rosh, he will be an emperor, and "the king of the North." (See Dan xi. 40.) The false prophet, whose seat is at Rome, represents the Papal Hierarchy.

The reader need not be told that these powers could move all the nations from the Chinese wall to the Pillars of Hercules; and should the first mentioned one engage in a war of conquest, every nation of Asia, even China herself, and every European power, would inevitably be compelled to take sides, offensively or defensively.

It is said to be a war against Christ and his people; but certainly these parties are not visible contestants. This, by the tenor of the Scriptures, seems to be the explanation: The Wild Beast, which is to be some future "king of the North" who, after supporting a scarlet dressed woman drunk with the blood of the saints—which implies that it will be an ecclesio-political government—proposes to make himself master of the East, as he already has of the West, and to take possession

of Syria and Palestine, the land he knows God has given by solemn promise to his elect nation—the Jews. He is said to antagonize Christ and his people, since Christ Jehovah was the Maker of that Covenant and under bonds to administer it. It is revealed in most unfigurative language, if we will but refer to the original stocks of the nations referred to, what nations will be gathered by these fell spirits of the pit, into this war, and the literal powers symbolized by the Wild Beast, the head of which is the prime instigator and leader. He is styled in prophecy, Gog, "chief of Rosh Tubal and Meshech and the King of the North," which I claim is some future autocrat of all the Russias, and his antagonist the Tarshish of the West, whose emblem is a lion—which clearly points to England. Since in a future chapter I shall give my reasons at length for these views, I will so refer to them, asking the reader, if he doubts, to suspend judgment until he examines what I have to say.

But though this Gog, or "king of the North," is eventually to fall by the power of Israel's Messiah, yet before he reaches his end, and upon his threatening to enter the holy land, he is antagonized by a formidable power; *i. e.*, the Lion of Tarshish, and the young lions thereof, who occupy the countries of Tarshish, Dedan and Sheba. We think no one will doubt that this refers to the British empire in the last days, which will embrace all of India and Afghanistan, with all the coast from the Gulf of Persia to the Straits of the Red Sea; and thence to Suez, that she may guard her canal and preserve her communication with the Eastern empire. Thus she will become Edom, Moab and Ammon of the latter days, for the prophets refer not to **races** of men, but the **powers** occupying the territories mentioned.

Here we see the nations of the whole habitable globe, which these unclean spirits are to gather together and marshal under the opposing standards of Tarshish and Gog—England and Russia—for the last great battle on the plains of Megiddo and the mountains of slaughter around Jerusalem, which armies are to be given as food to the birds of heaven, and the beast and prophet given to the burning lake. This has been known for the last half century, at least, as "The Eastern

Question." It is all concerning the possession of Constantinople, and consequently, the dominion of Palestine and Syria and the whole East. The contestants, as all readers of modern events must know, are England and Russia. These unclean spirits have been actively engaged in their fell work ever since the Euphrates river commenced to dry up. The Turkish empire began to wane A. D. 1820. The "king of the North" has been steadily extending his territory on every side, and, despite the protests and threats of England, conquered all the countries west of China; and while I write these lines the papers announce a war imminent between Russia and China for territory. Twice in the last few years has this Gog of the north quarter attempted to lay his hand upon Constantinople, the key of the whole East, but has been prevented by Tarshish and her allies. But though repulsed, he has never for a moment intermitted his schemes of aggrandizement and preparation for the coming contest. England has been active in attempting to checkmate, and defend her interests against, this "wild beast" of insatiable appetite for territory. She has annexed all India to her empire, with an eye upon a "scientific frontier," which means one offering the most material defenses against the increasingly threatening attitude of Russia. While Gog of the north quarter is thus strengthening himself on the east, he is by no means inactive on the west.

More than two years ago, when studying these prophecies, I laid down my pen quite in despair of being able to understand them, and the then existing relations of France and Russia. The prophet expressly says that in the last battle for universal empire, Gomer and all his bands—allies—shall be at the steps of Gog, which means that France would be a voluntary ally of Russia. How was this conceivable, when past events proved that they were natural enemies, and France for self-protection had allied herself to England, her immemorial enemy, in order to oppose Russia's strides towards Constantinople to lay hands upon the key of the East? Nor did I resume the pen to continue the exposition of these prophecies until it was announced by an European correspondent that a secret treaty, offensive and deffensive, had

been formed between France and Russia. The sun of prophecy passed from behind the cloud and poured a clear light upon the future political map of Europe! France has long been preparing to wipe out the disgrace of Sedan and to reclaim her lost provinces of Alsace and Lorraine, and consummate her long cherished desire to extend her territory to the Rhine. The Gog of Russia has long had his eye upon the land of Magog—Germany and Austria—but neither could well consummate its wishes without the mutual consent and assistance of each other, and hence this treaty. Germany and Austria, situate between these two enemies and hostile powers, are like grains of wheat between the upper and nether millstone, and must therefore lay aside their asperities and form an alliance as the only hope of their existence as nations.

Since penning these lines, this paragraph from an English paper has fallen under my eye:

"The conference between Prince Bismarck and Count Andrassy has been the subject of general comment throughout Europe during the past week. It is one of those events capable of exercising a decisive influence over the future of all European nations. An alliance between Germany and Austria is said to have been the result of the interview, Germany guaranteeing to Austria her acquisitions of territory held under the Berlin Treaty, and Austria engaging to assist Germany if an attempt is made to wrest from her the spoils of the Franco-German war. The alliance indicates that the two nations fear a combination between Russia and France. Its tendency is to divide Europe into two hostile camps. On the one side will be Germany and Austria, to which England will be drawn by her jealousy of Russia, and on the other Russia, France, and probably Italy and Denmark. With millions of men under arms, and a store of weapons of the most destructive character the world has ever seen, the elements of a great conflagration are all present."

This has been the work of these unclean spirits; and let every Christian know that before this war shall close, which the statesmen of Europe confess must soon come, Christ will come for his saints. We are no prophet, but we are willing to risk an opinion, based upon the above prophecies, that France in a few years will avenge her disgrace, and carry her boundary to the Rhine, while the 'Czar of all the Rus-

sias" will also be of Germany and Austria—"Gog of the land of Magog"—and after that he will lay his insatiate hand upon Constantinople.

We are now prepared to answer the question—

Who or what is symbolized by the three unclean spirits as frogs?

There has been much and very strangely said about these unclean spirits. All writers admit that they are prophetic symbols, and yet interpret them in violation of the plainest laws of symbolization.

Living and bodied beings always symbolize persons and not principles.

Mr. Cummings says they respectively represent—1. Infidelity; 2. Popery; 3. Puseyism. Mr. Cunningham—1. Atheism; 2. Despotism; 3. Popery. Mr. Faber—1. Infidelity; 2. Despotism; 3. Jesuitism. Mr. Elliott—1. Infidelity; 2. Popery; 3. Puseyism. Mr. Baxter—1. Spiritualism; 2. Communism; 3. Jesuitism. Therefore each of these frogs is an **actor** and engaged in propagating itself! But they are agents, and, being **bodied** and **animate** beings, they symbolize men, not abstract principles or influences; and they are agents sent forth—*i. e.*, from the mouth—signifying authority, command—of the Dragon, whose seat is in Constantinople—the Sublime Porte, and out of the Wild Beast—the future Emperor of the Western Roman Empire—and out of the mouth of the False Prophet—the Papacy, the Pope and his clergy. These powers send forth their agents, ecclesiastical leaders and prime ministers, not to propagate Atheism or any form of false religion, but to concoct plans and strategic measures that must ultimately result in universal war.

The conference of the prime ministers that met and formed the famous Berlin Treaty, was a meeting of these unclean spirits—these, and all their successors, are symbolized by the frog-like spirits, and all the wars that will occur from this date to the end of this Dispensation will be stirred up by such like men—the **diplomats** of these three ecclesiastico-political powers.

The reader may well be impressed with this fact, that these wonder-working but unclean spirits have well-nigh accom-

plished their mission. The nations of Europe are armed to the teeth, and the vast standing armies of all these kings cause the very earth to groan beneath their weight, and the populations are being exhausted in feeding them. A general war is expected and inevitable by every Cabinet of Europe, and then—the End.

Since writing the above the political papers announce that Bismarck, having formed an alliance with Austria—foreseeing the inevitable result of the alliance between France and Russia—is seriously premeditating striking the first blow, and soon, before Russia is prepared! The reader need not doubt these combinations, nor the ultimate result—the frogs are at work. This war, the last, may burst forth any day, and, once commenced, will not close until the armies engaged are destroyed by the manifest judgment of Christ at his coming.

The Unmistakable Signs of Christ's Coming.

The disciples, after hearing his predictions of his coming and of the ending of the Gospel or Gentile Dispensation, eagerly asked what would be the sign of the coming and of the end of the age that would close at his coming. I will suppose my readers as eagerly ask me to answer these two questions, but essentially one. I will endeavor to find the answers to both of these questions, under the same division, and present not only the Saviour's teachings, but also of his apostles, whom he instructed.

From these sources we learn that his coming, and the close of this Dispensation will be immediately preceded by the following portentous **signs:**

1. **Gross ignorance of divine things will be prevalent among all classes, with respect to his coming.** In his address of comfort to Zion and Jerusalem, in view of his immediate appearing, Christ Jehovah puts these words into the mouth of his prophet:

"Arise, shine; for thy light is come, and the glory of the Lord is risen above thee. For, behold, the **darkness shall cover the earth, and gross darkness the people**; but the Lord shall arise upon thee, and his glory shall be seen

above thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. lx. 1–3.

"But the wicked shall do wickedly, and none of the wicked shall understand."—Dan. xii. 10.

"And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Cor. ii. 10–12.

2. A great apostasy from the faith once delivered to the saints on the part of its professors.

"Nevertheless when the Lord cometh, shall he find faith on the earth?"—Luke xviii. 8.

If this is not equivalent to an assertion that there will not be a saint on the earth at his second coming (see future chapter), it certainly indicates that there will be very few indeed at that time.

"Let no man deceive you by any means, for that day [*i. e.*, the coming of Christ] shall not come, except there come a falling away first."—2 Thess. ii. 3.

"Now, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy, having their consciences seared with a hot iron."—1 Tim. iv. 1, 2.

"There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment lingereth not and their damnation slumbereth not."—2 Pet. ii. 1–3. (Read onward to the end.)

3. A general unbelief in Christ's coming, abounding iniquity, hypocrisy, untruthfulness, disobedience to parents, and scoffing Infidelity.

We learn from God's Word to what depths of abominable iniquity and infidelity the world had reached, "while the long suffering of God waited, in the days of Noah"—and how few believed God's Word, spoken by him concerning the coming

flood; and also the wickedness and infidelity of Sodom and Gomorrah, in the days of Lot. And Jesus said this would be the case with the whole world just before his coming, and he gave it as one of the signs of his coming:

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat and they drank [*i. e.*, to drunkenness], they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even so shall it be when the Son of man is revealed."—Luke xvii. 26–31.

What more irrefragable proof than this could be framed in human language, that the world is not to be converted before the revelation of the Son of God from heaven, and consequently that his coming is pre-millennial? And is not this a graphic picture of the present state of the world—an inveterate unbelief in his second coming, and a presumptuous recklessness under its proclamation, and an inordinate greed for lust and gain? I quote other passages only to **emphasize** this clear statement of Christ:

"This know, that in the **last days** perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthoughtful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was."—2 Tim. iii. 1–10.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. iii. 3, 4.

Perhaps there never has been a time since Christ's ascension when the very idea of Christ's personal coming, and the

near approach of it, would be more generally met with this identical scoff than now, or by a larger number of the professed friends, and even ministers of Christ!

Could a darker picture possibly be drawn of the moral condition of the world, out of Christ, than this? Christ will make their destruction manifest unto all men at his coming. With this dark and fearful picture of universal and most abominable wickedness before their eyes, how can any candid mind believe that the world is to be converted before Christ comes?

Thus we have delineated before us the state of the churches, and of the world, just prior to the coming of the Lord for his saints, to take them away from the most terrible evils to come upon all them left upon the face of the whole earth. There is but one commendable feature connected with all this, and it is given as a sign of the end.

4. **There will be an extensive spirit of inquiry, among the faithful few followers of Christ, concerning his coming.**

The Saviour has left on record most emphatic commands to his faithful disciples to **watch** for and recognize the signs of his near approach, and pronounced especial blessings upon all who do study his word and compare the events that are transpiring among the nations, with the moral condition of the world and the spiritual state of the churches; with the signs he has given we must believe that "the wise"—the truly **justified** in Christ—will, in a good measure, understand the things, and be found ready and waiting for his appearing.

"And none of the wicked shall understand, but the **wise** [the justified] shall understand."—Dan. xii. 10.

A distaste for prophetic study, to search and to understand what is written concerning Christ's second coming, should be to each professor of Christianity a satisfactory evidence of unregeneracy. But many will search most diligently into these prophecies as the time of the end approaches, and great attainments in a knowledge of them will be made.

"But thou, O Daniel, shut up the words, and seal the book [not always, but only] to the **time of the end.** Many shall run to and fro, and **knowledge** shall be increased."—Dan. xii. 4.

"Many shall endeavor to search out the sense, and knowledge shall be increased by their means." (A. Clark.)

"And there will be many teachers who will understand, for they will give the timely warning of the Bridegroom's approach, and all the wise virgins will hear and be prepared to go into the marriage." (On Matt. xv.)

This sign is being fulfilled in this, our day, as is evidenced by the numerous new books and tracts almost weekly offered to the public in this country and England, and the Prophetical Conferences that have been held in New York and London; and the papers, weekly and quarterly, devoted to the discussion of prophecy and the signs of the second coming. These must find patrons, and by the thousands, or they would not be published. It is said that not less than three hundred ministers of eminence and scholarship in England, and nearly one thousand in America, have embraced pre-millennial views, and are engaged in studying the prophecies, and many of these preach and write upon the subjects. Many are indeed diligently searching the teachings of God's Word with respect to Christ's coming, and knowledge upon this subject is being largely increased and widely diffused.

CHAPTER X.

The Church of Laodicea Symbolizes the Character of the Churches of Christ in the Last Days of this Dispensation.

HAVING considered the predicted state of the nations, their political agitations and marshalings for a general conflict, let us now notice the religious aspects of society and state of the churches, given by Christ as signs of his near coming—his being at the door and knocking.

What is the predicted state of the Church of Christ at the close of this dispensation?

The sure word of prophecy on which I rely, for it most certainly is a prophecy, is Christ's message to the last of "the seven churches in Asia."

It is true that various views are entertained by expositors, with respect to these letters, as there is touching the Revelation itself; and, since these letters partake of the character of the book in which they stand, I will briefly state these views as described in Abbott's "Dictionary of Religious Knowledge":

"The first school, that of the Præterists, embraces those who hold that the whole, or by far the greater part, of the prophecy of this book has been fulfilled. They regard it as intended merely to describe events then passing, and they limit its denunciations to the destruction of pagan and persecuting Rome. This view finds few modern defenders outside of Germany, and may be safely disregarded by the reader.

"The second is that of the historical interpreters, or those who hold that the prophecy embraces the whole history of the church and its foes, from the time of its composition to the end of the world. The expositors of this school, while they differ among themselves in detail, agree in regarding the Book of Revelation as a continuous prophetic history of the

church, describing in symbolical language the various phases through which it was ordained to pass; and they look for the proper interpretation of the book largely to the events which have occurred in the history of the church thus far.

"The third view is that of the Futurists, or those who maintain that the prophecy, with perhaps the exception of the first three chapters, relates entirely to events which are to take place at or near to the coming of the Lord."

The second of these views is that held, though in different forms, by the greater number of evangelical scholars, and is the one I fully adopt, the reasons for which I will briefly lay before the reader.

1. These letters containing messages, like all the other parts of the book, were by an angel dictated to John in ecstatic vision when an exile in the Isle of Patmos. In this respect they are like the revelations made to Daniel by the angel, and must be explained by the same laws of interpretation—*i. e.*, those governing symbols.

2. The messages to these churches are all **prophetic.**

This revelation was given by Christ to show unto his servants what things must shortly come to pass (ch. i. 1). These messages, as well as the book, must be interpreted by the same rules—**symbolically.**

The simple explanation upon this view is: The seven cities bearing these names were all the churches then existing on the peninsular, which the Isle of Patmos overlooked, called Proconsular Asia. Since these seven churches were then the sole representatives of Christianity in all Proconsular Asia when he wrote this, and because the inditing spirit knew there never would be any others, the Saviour selected them to symbolize all his churches that would exist until the close of the Dispensation. Each church, with the characteristics and trials given it, was designed to symbolize the characteristic and trials of all his churches during the period it represented. In this respect they partake of the character of the seven seals, trumpets and vials, for these divided all prophetic time into periods—*i. e.*, each one characterized by its own peculiar characteristics and trials. Thus, in the history of the seven symbolic churches, we have presented a complete panoramic history of Christianity from the first century until, in answer

to the prayers of a long-waiting Bride, the Lord shall come. Against the literal view, *i. e.*, I weigh the following insuperable objections, any one of which is sufficient to disprove the view, viz.:

We trust God will raise up some one in our day to write a history of the churches of Christ, by developing the historical application and fulfillment of what is predicted of these seven symbolic churches—*i. e.*, the churches of Christ in the seven periods of the Gentile Dispensation. If our view is correct, that they have a symbolical import, then does the Word of God establish the fact disputed by some of our own writers (to their shame be it said), that Christ has preserved a succession of witnessing churches until now, and will until his return.

1. These seven churches are in prophetic accordance with the other parts of the Apocalypse, and John gives us no room for other conclusions.

2. No proof exists that the actual state of those seven churches was described at the time of writing these addresses, and a forced construction is given by literal expounders.

3. No one can support, from historic details, a reasonable and literal accomplishment of the things contained in the addresses to **those** churches; the candlestick is removed, not from one, but from **all.**[1]

4. The addresses close with an application to ALL the churches—*i. e.*, of the age to which the prophecy alludes, and not to the **one church** only bearing the inscription of the address.

5. The state of the things at Pergamos does not accord with that church being "**the seat of Satan,**" which must be at Rome, agreeably to other plain passages, and which is allowed by McCrie and others.

6. The other symbols of the Apocalypse are divided into prophetic periods; and there is not the least indication from the writer of a change in the mode of address.

[1] Those who hold the literal view must believe that the Catholic Hierarchy is the true and apostolic church of Christ, since a few dilapidated churches and ignorant Catholic priests remain in Philadelphia, and their services are in a language they do not understand.

7. It is "a revelation of things to come," but if the things in those churches actually existed, John could have forwarded an epistle to each church, as the other apostles did, and so have rectified the abuses without calling it "a revelation of things which must shortly come to pass," the character the whole book sustains. And finally and conclusively—

8. The seven churches were in one small proconsulate, and within a circle whose diameter would be only sixty miles, and they would all, therefore, possess a like characteristic, and they must have all suffered from the same false teachers and impostors; and it is certain, they would all have suffered from the same persecuting edicts—a few of the members of one church could not suffer and the others not, or, **one church suffer and the others not.**

Admitting that the symbolic view is the correct one, and that these churches represent church periods, as the trumpets do State periods, and admitting that the universal belief of the Jews is correct, viz., that six thousand years closes the world's week, and the seventh introduces the world's grand Sabbatism, there remained about two thousand years from the First to the Second Advent of Christ, and this divided by seven, the number of church periods, the average length of these periods would be about three hundred years.

But the blasts of the trumpets were some longer and some shorter, so the periods symbolized by the churches, or "lamp-stands," varied in duration. One period may have been only one hundred, another one hundred and fifty, and yet another three hundred or more years.

Ephesus was the first city and capital of proconsular Asia, and it is made the symbol of the first and most distinguished period of Christianity. The very word, if derived from **ephesis**, signifies ardent zeal, intense desire, and may be designed to express the fervent love and labors of the churches in the first period, and their eager desire after the knowledge of and communion with Christ. It is a striking fact that the character as well as the trials here ascribed to the church at Ephesus, characterized the churches for two hundred years after John wrote this, and it is also true that at the close of the third and at the beginning of the fourth there was an

abatement of primitive zeal and works. It is also evident that the churches of this age alone could be troubled with a class of religious teachers who claimed to be "apostles," but were apostates. And it must be evident to all that these **pseudo**-apostles would not have infested **one** church only, and allowed all the rest to go free, but would have troubled the seven equally, if this language is to be interpreted literally. This covered the whole period from Patmos until the rise of Constantine, A. D. 303. The prophecy concerning Smyrna, the next symbolic church, is so strikingly fulfilled in the history of the next period, embracing the three following centuries, that I can not forbear noticing it here:

"I know thy works and tribulation and poverty, (but thou art rich) and I know the blasphemy of them who say they are Jews, and are not, but **are the synagogue of Satan.** Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison that you may be tried; and ye shall have tribulation **ten days**; be thou faithful unto death, and I will give you a crown of life."—Rev. ii. 9, 10.

There is as conclusive evidence of the symbolic as of the prophetic character of this message.

The very name of the church signifies **myrrh—bitterness**—indicating the bitterness of poverty, persecutions and imprisonments that was in store for them; also the term "Jew," and "synagogue of Satan," and "ten days," are all symbolical terms. There were no Gentiles who endeavored to pass themselves upon this church as Jews; there was no organization known as "the synagogue of Satan," nor was there ever a persecution that lasted only ten literal days. Then if these were indeed literal churches, not some of the members only of one church, but all zealous, active members of all these churches would have suffered persecution. But it is a fact that the edict of persecution by Diocletian, commencing A. D. 303 and closed in 313, lasting just ten years, aimed at the extermination of all Christians in the empire. The reader of history also is aware that the first apostasy took place in the reign of Constantine, A. D. 313–30, under whose auspices the first man-invented religious organization was formed, and this claimed to be the church of Christ, and its members alone Catholic Christians, true "spiritual Jews,"

and they denounced all true Christians as heretics. This man-made church is here pronounced by Christ the "synagogue—church—of Satan," and can any one doubt that every man-invented church organization is likewise a "synagogue of Satan"? What is said of one other church, the Philadelphia, is worthy of special note. This church, according to our theory, symbolized the church period from the fifteenth to the eighteenth centuries. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth, . . behold I have set before thee an open door, and no man can shut it." Through the instrumentality of the religio-political revolution of the sixteenth century, the churches of Christ enjoyed the first taste of religious liberty they had known in ten centuries, and that door has never been closed to them, but opened wider and wider. It was opened only to this church, and if it is not here used as a symbol, how can this Scripture be reconciled to unrelenting facts?

But Christ further says: "Behold I will make them **of the synagogue** of Satan who say **they are Jews,** and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee."

The human persecuting religious organizations, that sprang up in the sixteenth century, claiming to be the only true churches of Christ, are here symbolized by these false Jews, and Christ himself says they are **of the** synagogue of Satan—that organization which he at first pronounced **the** synagogue of Satan. But I may be delaying the attention of the reader too long from the symbolic church under discussion.

The Laodicean Age.

As the Ephesian church symbolized the apostolic age, the first period, so the Laodicean, the last period; and the terms used to describe its character are symbolic of the general condition of the churches of the period covered by the symbol. The very name selected to symbolize the period, like the names of the other churches, is significant. It is compounded of two Greek words, **laos,** the people, and, **dike,**

judgment, and indicates, that, in this age, the people or nations will be judged; and it may very properly be called the Judgment Age.

This is the view that Dr. Gill takes of this name:

"It signifies **the judgment of the people**, for in this church state, at the end of it, will bring on the general judgment [he should have said the judgment of the wicked nations—Matt. xxv.] the Judge will now be at the door indeed, standing and knocking, and they that are ready to meet the Bridegroom when he comes, will be admitted into the nuptial chamber, and sit down with him on his throne, in the thousand years kingdom, at the close of which will be the second resurrection," etc. (Com. *in loco.*)

Mark the peculiar address to this church, and what may be implied in it. He refers to his own title, "the faithful and true Witness," thus reminding them of the mission to which he had appointed them, "ye shall be witnesses unto me," which, at the close, would be fulfilled in them. Not only the opening address, but the closing promise, indicates the severe trial through which, at last, they had to pass to their thrones and crowns.

He does not charge this church, as he did others, with unsoundness touching vital doctrine, but with a sinful laxity and indifferentism both as to their faith and practice; a tepidness and milk-warm sentimentality, that was nauseating; an easy accommodating themselves to influences around them, that was more sinful than even positive coldness with respect to the truth committed to them. They had become rich in their own estimation, having "need of nothing," boastful, self-sufficient and arrogant, when he who sees the heart saw they were miserably "poor, blind and naked." Yet, notwithstanding all this, he gives them the assurance that he loves them, and the proof of it in that he rebuked and chastened them; for whom God loves, he does not let alone.

Now let us look for the application of this Symbol. The Laodicean Church state embraces a period extending from the Philadelphian state until the Second Advent. There are good and sufficient reasons to place its commencement about A. D. 1776, when the church in Europe and America ceased

to suffer from the civil rulers the vigorous persecutions that had followed it onward from the days of John the Baptist. From this period the churches multiplied, and, their substance no longer distrained for "fines and penalties," they commenced to rapidly increase in "this world's goods"—on account of their great numbers and wealth they began to be esteemed respectable, and treated with consideration, by those who had persecuted and shed their blood. In turn, the witnesses of Christ began to weaken in the boldness and faithfulness of their testimony against the heresies and Antichristian position the sects occupied towards the kingdom of Christ, and in this way, with thief-like stealthiness, a **false liberalism** stole in upon the churches which had fruited into full affiliation with manifest heresies in their organized forms, and fellowship with the teachers of those heresies by public association with them.

Notice again the charges brought against the churches of this period, not because they had departed from or renounced any vital, fundamental doctrine of Christ, but their **sinful indifferentism, nauseating tepidness** and lukewarmness with respect to all that pertain to the honor and cause of their Divine Master. They had not only become indifferent in the defense of the faith delivered to them, but lukewarm in their opposition to the destructive errors that threatened the corruption and very existence of His Truth. But more than this, the churches of this period had become, in their own estimation, "rich and increased in goods"—had become more than self-complacent, even boastful, saying, we "have need of nothing." The goods and riches in this passage are symbolic, and represent a species different from themselves, *i. e.*, its **numbers**, its social **influence**, the number and the talents of its **ministry**, its **activities** and **ability** to accomplish desired results, and its **respectability.**

Now all this is true of the churches of Christ in this age as it never has been since Christ established his church on earth; and, when I allude to his church, I mean those organizations that, in their form of government, the order of their ministry, the form of their ordinances, the character of their membership, and their form of doctrine, conform to the teachings of

the New Testament, and that have been known since the fourth century as **Waldenses** and **Anabaptists.**

We, as a people, have vastly increased in **numbers**—over two millions of adult members in America alone; and we are continually boasting of this sort of wealth. But how poor in a really regenerated and truly spiritual membership we may be, the one who walks amid the golden candlesticks alone knows, and he pronounces us miserably "poor." Doubtless there never was so large a proportion of our membership unregenerated as it is to-day, and becoming yearly more so through the specious revivals and periodical excitements that sweep over the land under the control of professional revival makers and their singers, by which thousands are pressed into our churches unrenewed in heart and with sadly perverted views of Christianity. We were never before possessed of so much material wealth. Cathedral-like temples for worship, costing from $50,000 to hundreds of thousands, are seen in our larger cities and more populous towns. These are the monuments of our **pride** rather than of our **piety**; for in them are buried, as in the earth, the talents the Lord committed to his disciples to put into active employment for the conversion of the heathen, and the extension of his kingdom until he comes. It was not until the churches became corrupted, not until **piety** lapsed into **pride**, that costly houses were built. While the apostles lived, only the plainest edifices were provided for public worship, and indeed few churches owned the houses they worshiped in—Paul had no meeting house in Rome, and he nowhere exhorted the brethren to build one.

We have, as a people, won a high **social** position on account of our wealth, intelligence and refinement, and of this we are proud and boastful, and it has become a cross we feel quite unable to bear, to sacrifice all this by a faithful advocacy and defense of the doctrine of Christ, so unpopular and hateful to the world and false religionists.

We have already become proud of our **ministers**, and boast of their **number**, their **talents** and **power**, but the thoughtful observe with saddened hearts that as they become eminent and **popular**, the temptation to "save their lives,"

i. e., enhance their personal influence and popularity, to win the favor of men and to gain or retain rank with **educated** teachers of the popular religious errors of the day, is far too strong with most, and they are influenced to affiliate with them, and thus acknowledge them before the world as their equals in all things that constitute true ministers of Christ. It would be quite unsupportable for one of our ministers in any of our cities or towns not to be allowed a seat in the evangelical pastors' conference. This is a **trap** that seldom fails to commit our preachers to a recognition of the preachers of all the sects as truly evangelical! Thus they surrender every inch of ground upon which to stand to protest against their errors, and, as witnesses, their voices are effectually hushed, and they lose their moral courage and sink down into **indifferency** with respect to the maintenance of all the principles that distinguish us from the adherents of false doctrine.

We may not shut our eyes to the painful truth; **Spiritual declension and religious indifferentism, wide-spread,** inveterate and increasing, characterize the churches of this period, and furnish indubitable proof to us that we have progressed very far into the Laodicean church period. Where only a score of years ago there was, in comparison to the present, an ardor of life, a zeal for, and devotion to the distinguishing principles and doctrines of Christ, and a cheerful liberality in giving to extend the cause, there is to-day almost the absence of life manifested; and, as to warmth, only a little less than the coldness of death. It is even urged that the preaching and defense of the **doctrines and ordinances** of Christ is at the sacrifice of all that is spiritual in religion, and it does not fail to bring down upon the head of the offender the bitter opposition and persecution of his own brethren. It seems now to be considered as the highest type of **spirituality** to indorse, by affiliating with, one form of religion as fully equal to another, and to regard that man as only a "sectarian bigot" who will hold and "teach the ordinances as they were delivered," and have no religious association with false teachers. It is boldly maintained from the pulpit and the religious press that a zeal for the doctrines and ordinances of the church is an evident sign of **lack of**

spirituality; and it has passed into an adage with some, that such "are more partisans than Christians." And those ministers and public teachers are held up as models of piety who ignore ecclesiasticism altogether, and consider one religious organization equal to another, however unscriptural in its form, or heretical in its doctrine, and freely co-operates in religious meetings. This is called Christian liberality, and a "catholic spirit;" but it is a sickly and sinful sentimentalism.

Our ministry is feeling this declension most severely, for so little interest is taken in the stated preaching of the Word that they are driven to the fields and the school-rooms to feed their familes. Our religious press is feeling it, for only here and there a Christian family patronizes a religious periodical. Our missionaries, in home and foreign fields, are withheld or recalled from the white harvest field because the churches refuse them bread.

If this state of things is allowed to continue, what must the end be? Evidently this spacious liberalism and indifferency, if left to grow, will work the extinction of true Christianity. But the Master will not let those he loves alone, he will rebuke and chastise them into dutiful obedience. He has been for years past raising up within his churches a body of witnesses to plead for the maintenance of our principles, and to rebuke those who would approve, fellowship, and affiliate with the teachers of acknowledged heresies, and while, as yet, these are lukewarm when compared with the faithful witnesses and martyrs of old, yet there is pleasing evidence that the tone of their protest has yearly acquired depth and strength and boldness.

The statement of the 19th verse—"As many as I love, I rebuke and chasten: be zealous therefore and repent"—seems to us pregnant with meaning. He can not recover his church from its sinful lukewarmness by letting it alone—he must **rebuke** and **chasten** it. In this message, by the angel of the church, he administers a severe rebuke, and he may rebuke them **instrumentally** by the agency of the faithful witnesses he is raising up in their midst, to protest against their indifferency and sinful inconsistencies, while he foreshadows the fact that

he has chastisements in store for them. The fires of persecution by which his martyr church was kept purified must be rekindled, the persecuting power he has restrained for a season, while his church has grown rich and degenerate, must be let loose to chastise them until they will be awakened out of their state of apathy and indifference. It may be necessary, in order to recall them to their senses, for those self-same organizations with which they "have lived deliciously" to shed their blood and waste them, as they did in former ages. They will then be made to see and feel the true character of these organizations, *i. e.*, that they are opposed to the true churches, as they are to the truth of Christ. Persecutions yets await the churches of Christ, which, in comparison to those of the past, are denominated by the Holy Spirit, "The Great Tribulation," and only those who are able to pass through it, and triumphantly overcome, will be allowed to sit down with Christ on his throne. The Laodicean church state, then, closes with Christ being at the door and knocking, which event will be considered in the next chapter.

CHAPTER XI.

The Coming of Christ for His Saints.

The Second Coming of Christ under two Aspects—He Comes "into the Air" for his Saints—The "Resurrection of the Just"—The Translation or Rapture of Living Saints—They meet their Lord in the Air and Receive their Glorified Bodies.

THE Second Advent of Christ manifestly has two aspects or comprises two events:

1. His coming into the air **for** all his saints, and

2. His visible appearing in glory to the whole world **with** all his saints.

The first is that aspect of his coming which relates to the resurrection of all the righteous dead and the translation of all the then living saints, and the second is that aspect which relates to the unbelieving Jews and Gentiles—the world. He comes not in the same manner to his friends and his foes.

I propose in this chapter to examine what the Scriptures teach concerning the first of these two wonderful and most desirable events.

Christ directly foretold that the last event, just preceding his appearance to the world, would be "a time of trouble such as never had been experienced since there was a nation on this earth, and such as never will be again," which has been denominated "The Tribulation Period," occasioned by the pouring out of the vials of the last plagues upon a guilty world of implacable enemies of God.

Just preceding this event, Christ will come into the air—Paradise—and with the voice of a trumpet, awaken "those that are asleep in Jesus," from Abel to the one who died but

an hour before, restore to them their bodies glorified, and immediately after catch up, change and glorify all the saints then living on the earth. Thus all the saints who have ever lived on earth will be taken up and receive their glorified bodies, and will evermore be with the Lord. These raised and changed saints are, doubtless, those referred to by Paul as "those who are Christ's at his coming," and by John (Rev. vii.) the 144,000, a definite for an indefinite number.

While all Christian expositors hold and teach that there will be a resurrection of all the dead, they are divided upon the question whether it be a simultaneous or a mixed resurrection, *i. e.*, do the Scriptures teach that there will be a distinction as to time between the resurrection of the righteous and of the wicked? The settlement of this question is of the first importance to a Scriptural Eschatology—to the right understanding of the doctrine of the things that must shortly come to pass. The proper interpretation of the Scriptures—not human opinions—must and will settle this question.

The Faith of the Old Testament Saints.

It was the general belief of all orthodox Jews that the resurrection of the just would precede, and be separate from that of the unjust. Martha's answer to Jesus is sufficient proof of this.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day."—John xi. 24.

She refers to the resurrection of the just only, and not to a mixed resurrection of saints and sinners; the ground for this faith they must have derived from their Sacred Scriptures.

Daniel, alluding to a resurrection at the time of Jacob's trouble, says:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Dan. xii. 2, 3.

Tragelles translates this, "Many from among the sleepers

shall arise, . . **these** shall be unto everlasting life; but **those** (the rest of the sleepers who do not awake at this time) shall be unto shame."

This resurrection to everlasting life entitled the saints to see face to face and to be associated with their Redeemer.

Job's faith also took hold on this hope which he expressed, notwithstanding all the attempts of critics to rob his language of the idea. To our mind he said nothing sensible unless he expressed this hope of the ancient saints:

"For I know that my Redeemer liveth, and in after time will stand upon the earth; and after this my skin is destroyed, yet in **my flesh** [1] shall I see God: whom I shall see for myself and **my eyes behold,** and not another." (xix. 26, 27.)

Before considering the passages in the Old and New Covenants referring to the resurrection, I wish to call attention to this fact in their construction, viz.:

That in all passages which refer to the indiscriminate resurrection of the dead it is ἡ ἀνάστασις τῶν νεκρῶν, the resurrection of the dead; but when the resurrection of the righteous is alluded to, it is ἐκ τῶν νεκρῶν, the resurrection from or out of the dead. That the preposition **from** is never used when the resurrection of the wicked is spoken of. I refer the reader to Acts xvii. 23; xxiii. 6; xxiv. 21; 1 Cor. xv. 12, 13, 21, 42.

Lightfoot recognizes this as an invariable rule.

"'The general resurrection from the dead,' says Prof. Lightfoot, 'whether good or bad, is ἡ ἀνάστασις τῶν νεκρῶν (*e. g.*, 1 Cor. xv. 42); on the other hand, the resurrection of Christ, and of those who rise with Christ, is generally [ἡ] ἀνάστασις [ἡ] ἐκ νεκρῶν (Luke xx. 35; Acts iv. 2; 1 Peter i. 3); the former includes both the ἀνάστασις ζωῆς and the ἀνάστασις κρίσεως (John v. 29); the latter is confined to the ἀνάστασις ζωῆς.'"

I have space to refer to but a few, where the resurrection

[1] This is rendered by some (Conant, Ewald, *et al.*) **sine carne mea**—without my flesh—and these interpret it to teach an existence beyond the grave; while C. V. and Rosenmuller, **tamene carmine mea videbo Deum,** *i. e.*, **corpore mea redintegrato,** in my body restored I will see God my Redeemer. And this has been the hope of Christians in all ages.

of the righteous is manifestly referred to, and it is from the dead:

"And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was risen from the dead. And they kept that saying with themselves, questioning one with another what the rising **from the dead** should mean."—Mark ix. 9, 10.

"Being grieved that they taught the people, and preached through Jesus the resurrection **from the dead.**"—Acts iv. 2.

"Now if Christ be preached that he rose **from the dead,** how say some among you that there is no resurrection from the dead? . . . But now is Christ risen **from the dead,** and become the first fruits of them that slept."—1 Cor. xv. 12, 20.

"And he is the head of the body, the church: who is the beginning, the first-born **from the dead**; that in all things he might have the pre-eminence."—Col. i. 18.

"And from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."—Rev. i. 5.

Sometimes the preposition ἐκ is prefixed to resurrection, when referring to the resurrection of Christ and believers, but never of that of sinners; *e. g.:*

"That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."—Acts xxvi. 23.

"And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. 4.

Paul labored with his eye constantly upon this coming event—*i. e.*, a resurrection from out of the dead—that he might be among those who had part in "the **first** resurrection."

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of—*i. e.*, **ek**, out of—the dead."—Phil. iii. 10, 11.

This is a conclusive passage. Paul gave as a reason why he was so willing to labor and suffer for Christ: "If by any means I may attain unto the resurrection out from among the

dead." He could not have referred to a general resurrection here, since he could not possibly escape that, but this special resurrection of the **just,** so as to enjoy its peculiar blessedness; for "blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power," clearly implying that **it will have power over all who rise in the second and last.**

Christ distinctly recognized a resurrection of the righteous to a recompense of rewards, as separate from the resurrection to shame and contempt:

"And thou shalt be blessed; for they can not recompense; for thou shalt be recompensed at the **resurrection of the just.**"—Luke xiv. 14.

If Christ does not speak discriminatingly, there is evident redundancy in his language. Lange's Commentary on this passage says: "The last phrase, τῶν δικαίων, would have been entirely purposeless if the Saviour had here had in mind the general resurrection which he describes, *e. g.*, John v. 28, 29. He distinguishes like Paul (1 Thess. iv. 16; 1 Cor. xv. 23) and John (Rev. xx. 5, 6,) between a first and a second resurrection."

"The sons of this world marry, and are given in marriage: But they who are accounted worthy to obtain that world, and **the resurrection from the dead,** neither marry, nor are given in marriage; for neither can they die any more; for they are equal to the angels and are sons of God, being sons of the resurrection."—Luke xx. 34–36.

Is there not here an unmistakable and repeated discrimination which necessitates a separate and distinct resurrection of the righteous? This world or age (αἰῶν) is contrasted with that to which the resurrection will introduce those who are to enter on it. These are said to be worthy, in contrast with those who will not be worthy, to obtain that age. They are also as sons of God, being sons of the resurrection which is "**from,**" *i. e.*, **out of the dead,** distinguished in character from all others. As those who can die no more, they are distinguished from those who must endure the second death. If there is to be a general, indiscriminate, simultaneous resurrection of the righteous and the wicked, I can not conceive of a possible solution of this language of Jesus.

"Marvel not at this; for an hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that did good, to the resurrection of life, and they that did evil, to the resurrection of judgment."—John v. 28, 29.

I quote the excellent comments of Dr. Folwell upon this passage:

"The hour here is contrasted with the hour in v. 25; the physically dead here with the spiritually dead there; and the quickening of the body here with the quickening of the soul there. In v. 29, the resurrection of those who did good is contrasted with that of those who did evil: the former rise to life, the latter rise to judgment.

"It is maintained that this passage teaches the simultaneous resurrection of the righteous and the wicked, because it says, '**An hour** is coming,' etc. But this ignores the fact that the hour of v. 25, during which dead souls have been and will be quickened, has already extended over eighteen hundred years. Rev. xx. 5, informs us how long that last hour will continue.

"Moreover, it is evident from v. 24, that believers will not come into the judgment; hence it is incorrect to speak of a **general** judgment. No warrant for it is found in Scripture.

"Rom. viii. 10, 11: 'If Christ is in you, the body indeed is dead because of sin, but the spirit is life because of righteousness. And if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ from the dead will also quicken your mortal bodies, because of his Spirit that dwells in you.' Certainly there is no thought of a general, indiscriminate resurrection here. It is the resurrection of only a part of mankind—those who are distinguished from all others by the indwelling of the Spirit of God. Their spirits have already been quickened, and their mortal bodies are to be quickened and glorified with Christ when he comes for the Church—his Bride. Compare v. 17, 1 Cor. xv. 49, 52; Phil. iii. 21; 1 Thess. iv. 15–17; 2 Thess. ii. 1; Col. iii. 4; 1 John iii. 2.

"1 Cor. xv. 20–24: 'But now Christ has risen from the dead, the first fruits of those who sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ will all be made alive. But each in his own order; Christ the first fruits; afterward they who are Christ's at his coming. Then comes the end, when he delivers up the kingdom to God, the Father: when he shall have done away all rule, and all

authority and power.' Here three successive events are presented in the order of their succession. First, we have the resurrection of Christ, which transpired more than eighteen centuries since; second, the resurrection of those who are his at his coming; and third, the end of his reign as Son of man. This last event immediately succeeds the judgment. It is in this connection we must look for the resurrection of the wicked; for they are to come forth to the resurrection for judgment.

"It may be objected that the phrase, '**then** comes the end,' forbids the inference that 'the end' is a third successive event, separated in order of time from the resurrection of those who are Christ's at his coming. But the construction of the passage plainly shows that Εἶτα (then) does not mean simultaneously, but subsequently. Compare vs. 5 and 7, and Mark iv. 28."

"Lange's Commentary," on this passage, says:

"The time of their rising is **at his coming.** By the παρουσία is not meant Christ's continued presence on earth (Matt. xxviii. 20) onward unto his 'glorious appearing'; but as elsewhere (1 Thess.; 2 Thess.; 2 Pet.; 1 John; James; Matt. xxiv. 3, 27, 37, 39), his revelation in power for the setting up of his kingdom. With this the first resurrection, that of the dead in the Christ (1 Thess. iv. 16; comp. Rev. xx. 5) is coincident." Again:

"In the **parousia,** or revelation of Christ, we may distinguish between the **beginning** of that manifestation of the Lord's power in the first resurrection, and in all that which is to precede or is connected with it, and its **consummation** in the general resurrection of the dead, and in the great events connected with that."

And again: "By the words ἔπειτα and εἶτα, two separate epochs are distinctly marked; and it is a violation of all usage of terms to construe them otherwise. The interval between the first and second is stretching beyond 1800 years; how many ages will intervene between the second and third—who can tell?"

But let it be borne in mind that Paul was speaking of the resurrection of the just—those **in,** and not those out of Christ. At this resurrection all, every saint from Abel, who has fallen asleep in Jesus will be restored to life, as all that were in Adam died; not those who were **out of him**—as the angels of light, though created beings. This is the force of this passage. With this read verse 20:

"But now Christ has been raised from [*i. e.*, out of the dead ones] a first fruit of **those that have fallen asleep.**" (*Revision.*)

This means **all** the righteous dead, and if so, all these will be raised at his appearing. To place this **beyond** a doubt in the minds of the brethren at Thessalonica, he writes this without using the shade of a figure:

"But we would not have you ignorant, brethren, concerning those that are asleep that ye sorrow not, even as others who have no hope. [This certainly means **all** who are asleep in Jesus.] For if we believe that Jesus died and rose again, even so **them** also who are fallen asleep in Jesus will God bring with him." (iii. 14.)

This means **all** who have fallen asleep, not a few of them.

"For this we say unto you by the word of the Lord, that we that are alive, and are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep." (Verse 15.)

This undoubtedly means **all** who may have fallen asleep in Jesus up to the time referred to.

"For the Lord shall descend with a shout, with the voice of the archangel, and with the trump of God, and the dead **in Christ** shall rise first." (Verse 16.)

No man who respects the authority of the Scriptures will deny that **all** the dead in Christ will, at this coming, "rise first," and that this will be the first resurrection—that of the just. To discriminate it from a general resurrection, it is always spoken of as the resurrection **from out of the dead—anastasis ek nekron**—a resurrection out from among the dead—implying that other dead were left. There can be no doubt of this. No scholar will question it.

The first ordinance of Christ's church is confessedly symbolical of the resurrection of the just.

"Or are ye ignorant that all we who were baptized into Christ were baptized into his death? We were buried, therefore, with him through baptism into death; that like as Christ was raised up by the glory of the Father, so we might also walk in newness of life. For if we have become united with the likeness of his death we shall be also with his likeness of his resurrection."—Rom. vi. 2–6.

Because the apostolic Christians understood that they made a profession in their baptism that Christ was raised from the dead, and therefore they would be raised to die no more. Paul addressed this question to confound some among the Corinthians who taught that the resurrection was already passed. (1 Cor. xv. 12.)

"Else what shall they do who are baptized for the dead [*i. e.*, to symbolize the future resurrection of the dead], if the dead are not raised at all? why then are they baptized for the resurrection of the dead?"—1 Cor. xv. 29.

The resurrection of Christ, **ek,** from out of the dead was an assurance and **earnest** that all his saints would be raised to honor and glory with him: "Whom he raised not up, if so the dead rise not.

But we learn that there will be at least one thousand years between the resurrection of the just and of the unjust.

Christ, in his last revelation through John, distinctly teaches that there will not only be a resurrection of the righteous dead, separate and distinct from that of the wicked, but that they will be separated by at least one thousand years of time. It is observable that the phrase "first resurrection" occurs here for the first time in the Scriptures; but they frequently and fully present the **doctrine** of the first resurrection. Let it be remembered that this phrase is not symbolical, but the **explanation** of a symbol, as i. 20 is of i. 12, 16; and as xvii. 15, 18 are of xvii. 1.

There is nothing contained in this passage that is not found in other passages of Scripture, except the **duration** of the saints' reign with Christ, which is the length of the period intervening between their resurrection and that of the rest of the dead. It teaches what we have already learned from other passages, that there will be two separate, distinct and discriminate resurrections—the one of the saints, and the other of all the rest of the dead, with the additional fact that a thousand years will intervene between the two resurrections.

The opposers of a premillennial advent make strenuous and strange efforts to break the force of this passage, since its plain and obvious statement is fatal to their theory.

First objection. They insist upon regarding it as **figurative** language.

But why? They certainly are not required to do so by the text or the context, nor are they justified in so regarding it by the well understood rules of interpretation. It is an arbitrary treatment. What specific statement, or what terms in the whole relation are figurative? Is it the statement that there will be a resurrection of the righteous dead? A. Fuller seems so to treat it, for he says: "The first resurrection appears to me to be no other than the millennium itself, to which all that is said about it will well apply."

This means, if I can comprehend it, that the millennial state of universal peace and blessedness is figuratively spoken of as the first resurrection! "Jupiter sometimes nods," and Mr. Fuller has evidently nodded here, and those who follow him instictively nod. The Scriptures must be consistent with themselves.

1. If the "**first** resurrection," in the passage, means millennial glory, then the **second** resurrection in this passage must mean the second millennial glory—*i. e.*, a renewal of the **millennium** at the close of a long period—a thousand years! But this treatment is a virtual denial of a resurrection of the righteous prior to that of the wicked, which is in contravention of all those passages quoted above that clearly establish it. If the term "resurrection" does not mean a literal resurrection to life in the body here, Mr. Fuller nor any one else can prove it does in any other passage in the Bible. The teachings of this passage are in perfect accord with all those that refer to the resurrection, and there is no ground to pronounce it figurative.

2. Does the statement that these saints **will reign with Christ** upon the earth, indicate that this is figurative language? Then all those Scriptures that teach this idea should be considered **figurative, and we** have no means of interpreting what that figure is. Let us examine a few.

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And

the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 21, 22, 27.

Will any one claim that this is figurative when it is the interpretation by the angel of confessedly figurative language which Daniel could not understand? Compare this with the passage under consideration (Rev. xx). Do they not refer to the same event, only John gives us the **time when** and **how long** the reign will continue? When the apostles asked Jesus what they would receive, having left all and followed him, he answered:

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28.

Did he use a figure here, and so cheat them with a delusion? Paul exhorts Timothy by the promise of reigning with Christ, "If we suffer we shall also **reign** with him." (2 Tim. ii. 12.) No one will presume to call this figurative language. It finds its interpretation in the last revelation of Christ through his servant John: "And hath made us **kings** and **priests** unto God and his Father." (Rev. i. 6.) "To him that overcometh will I grant to sit with me on my throne." (Rev. iii. 21.) This is what Paul alluded to when he says that Christians are heirs of God, and **joint heirs** with Jesus Christ. In the new song of the redeemed, **symbolized by the four living creatures, and four and twenty elders,** we find this unfigurative language:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation: and has made us unto our God kings and priests; and we shall reign on the earth."—Rev. v. 9, 10.

Second objection. Mr. Fuller and others think that the resurrection of these martyred saints only means that in the millennium **Christian men** will be raised up, possessing the

martyr spirit of the apostles and martyrs, and thus these ancient worthies will, as it were, be raised from their graves! The reader can see how the skeptic is taught to dispose of the whole doctrine of the resurrection! And this from the pen of Andrew Fuller! But the strangest idea in this is, what need under the heaven will there be for Christian men and ministers to be raised up with the "martyr spirits" to do and to suffer, when there will be no opposition to encounter, or martyrdom to be suffered? The devil is chained and cast into the abyss, his power over the nations and men's hearts is broken, the iron scepter of a reigning Christ is laid upon the necks of the nations, and suffering with and for Christ is forever at an end. Instead of martyrs, they will reign with him over the nations, and be joint heirs of his honors and his glory. No martyr spirits are needed in the Millennial Age, and, therefore, this can not be its meaning.

Third objection. "If this is a literal resurrection, it is confined to one class of martyrs—those **beheaded.**"

This objection seems to me the offspring of a too careless examination of the passage. John's first statement is, "And I saw thrones, and they [*i. e.*, the saints, and, of course, **all** the risen saints] sat upon them, and judgment was given unto them." This is a distinct vision, and doubtless in the fulfillment of the prophecy of Daniel, quoted above (Dan. vii.), as it is of this notable prediction of David:

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon the judgment written; **this honor have all his saints**; praise ye the Lord."—Ps. cxlix. 5–9.

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"—1 Cor. vi. 2.

"If we suffer, we shall also reign with him: if we deny him, he also will deny us."—2 Tim. ii. 12.

This honor **all** the saints will enjoy. It is after this that John mentions that he saw the souls of the martyrs, and that

they **also** lived (*i. e.*, in their bodies again), and reigned with Christ, etc. We see, therefore, that the first resurrection was not restricted to the **beheaded** martyrs, but that it embraces the millions of righteous who were not beheaded—all the saints of all ages.[1]

Fourth objection. "If a literal resurrection is referred to, it is passing strange that John did not see the bodies of the martyrs," etc.

I am unable to see any thing very strange in this, but it strikes me as passing strange that the term **soul,** in the passage, should be seized upon as a plea for denying the literality of the first resurrection. I adopt the explanation given by Jamison, Fausett and Brown, in their excellent "Commentary of the Whole Bible":

"But souls expresses their disembodied state (Cf. Ch. vi. 9,) as John saw them at first, 'and they lived,' implies their **coming to life in that body again,** so as to be visible, as the phrase v. 5, 'this is the first resurrection,' proves; for as surely as the rest of the dead lived not (again) until, etc., refers to the **bodily** general resurrection, so must the first resurrection refer to the body. This also accords with 1 Cor. xv. 23, 'They that are Christ's at his coming.'"

Bishop Ellicott says: "**The resurrection from the dead,** *i. e.*, as the context suggests, the **first** resurrection (Rev. xx. 5), when at the Lord's coming the dead in him shall rise first (1 Thess. iv. 16), and the quick be caught up to meet him in the clouds (1 Thess. iv. 17), compare Luke xx. 35. The first resurrection will include only true believers, and will apparently precede the second, that of non-believers and disbelievers, in point of time," *i. e.*, one thousand years.

I conclude this lengthy examination with the ringing words of Dean Alford, on this passage:

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[1] The original does not necessarily confine the class which John saw to "beheaded martyrs," but to all those "who had not worshiped the beast," which will doubtless be a very large class: "And he saw the souls of those who had not worshiped the image of the beast, and of those who had not received his mark upon the forehead, or in their hands."

"I can not consent to distort words from their plain sense and chronological place in prophecy, on account of any consideration of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles and the whole church for 300 years, understand them in the plain, literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of concensus which primitive antiquity presents. As regards the text itself, **a legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion.** If in a passage where **two resurrections** are mentioned, where certain **psukai edzesan** at the first, and the rest of the **nekroi edzesan** only at a specified period after the first—if in such a passage the first resurrection may be understood to mean a **spiritual** rising with Christ, while in the second it means literal rising from the grave, then there is an end of all significance in language, and the Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which, in common with the whole primitive church and many of the best modern expositors, I do maintain and exercise as an article of faith and hope."

I close the argument with this fact, viz.:

The belief in the pre-millennial coming of Christ was the faith of all orthodox Christians in the first three centuries.

Dr. Whitby, the author of "The New Hypothesis," who has done more than any other man to make popular the theory of **post**-millennialism, freely admits:

"That the early churches held that the first resurrection was not confined to the martyrs only, but that **all the just were then to rise and reign with Christ.**"

Dr. Gill (Baptist, A. D. 1750) says:

"This kingdom of Christ will be bounded by two resurrections; by the first, or the resurrection of the just, at which it will begin; and by the second, or the resurrection of the wicked, at which it will end, or nearly."

Thos. Hall (England, A. D. 1657), opposing **post**-millennialism, says:

"That tenet which is contrary to the judgment of all the

churches of Christ ought to be suspected by us. [This was written before Whitby's 'New Hypothesis.'] It makes the reign of Antichrist to be a thousand years or more before the judgment [*i. e.*, of the nations at Christ's coming], when the Scriptures join them together. It makes the church triumphant when Christ comes, **contrary to the tenor of the Scripture.**"—Matt. xxxvii. 38; 2 Tim. iii. 1.

The Baptist churches of London, A. D. 1660, presented a Confession of their Faith to Charles II., signed by forty-one elders, deacons and brethren, and approved by more than 20,000 others. In this they say:

"We believe that there will be an order in the resurrection; Christ the first fruits; and next after, they that are Christ's at his coming; then, or afterwards, cometh the end."

I have thus proved by the Word of God, by the best scholarship of this age, and **concensus** of the best scholarship—

1. That the first resurrection, which will be of **all the saints** only, will be a literal resurrection, and **pre-millennial.**

2. The second coming of Christ, which also is a literal appearing, will be in connection with the first resurrection. This rising of the just dead and rapture of the living souls "to meet the Lord in the air," will be prior to the tribulation period, which is before the coming of Christ.

3. **Therefore, that the coming of Christ must be pre-millennial.**

I feel warranted in declaring that the doctrine of the **pre-millennial** coming of Christ is one of the old landmarks of primitive Christianity, and should be received and held fast by all Christians of this age.

Unless this doctrine is clearly apprehended by the reader, it will be quite useless for him to pursue these chapters further. The Scriptures will present an inextricable maze of inconsistency and contradictions. The doctrine of the **pre-millennial** and personal coming of Christ is the ground and pillar of my theory of Eschatology.

CHAPTER XII.

The Translation of all Living Saints.

Christ comes into the Air for his Saints — They are suddenly Caught up, Glorified and Receive their Rewards — They remain in Paradise until the Tribulation Period has Passed.

THIS is what is called by writers on Eschatology, "The Rapture of the Saints," the taking of them away from the evil to come, from the tribulation and distress of nations (Matt. xxiv. 21) which will take place during the period intervening between the coming of Christ for his saints and his appearing to all the world with his saints.

I have shown that the righteous dead will first rise, after which all the saints, then living on the earth at that time, will be caught up to meet the Lord in the air. Paul tells us that—

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel[1] with the trump of God, and the dead in Christ shall rise first; then we that are alive that are left, shall together with them be caught up in the clouds to meet the Lord in the air, [not heaven, not in sight of men, but into Paradise, whence the dead saints came for their bodies] and so shall we ever be with the Lord."—1 Thess. iv. 16, 17.

It will not be announced by trumpet sounds audible to the world, or characterized by the visible pomp and pageantry that will make notable his coming with his saints to judge the nations, but his sleeping saints will hear his voice, and come forth, and their open graves may be the only evidence to the living wicked that they have been raised, while the

[1] It should be remembered that there is but one archangel and one devil, whose name was Lucifer before he fell—that is, Light-bearer.

living saints will be silently as suddenly caught away, "in a moment, in the twinkling of an eye, to meet their Lord in the air"—Paradise—and the sudden absence from their midst of all the recognized righteous will be the only warning of their coming doom the wicked will ever receive. For, instead of the world growing better until entirely or mostly converted before the coming of Christ, and, in fact, to constitute his coming, as the opponents of a pre-millennial and personal coming teach, "evil men and seducers will wax worse and worse, deceiving and being deceived," and scoffing infidelity will be the characteristic feature and sign of the last day.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for, since the fathers fell asleep all things continue as they were from the beginning of the creation."—2 Pet. iii. 3, 4.

The translation of God's children above the clouds of heaven, there to remain during the period that God visits an unbelieving, wicked world with desolating punishments, is most clearly revealed both by the prophets and Christ himself through his evangelists and apostles. Isaiah foretells it in these words:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain."—Isa. xxvi. 20, 21.

Christ refers us to the days that were before the flood and in connection with it, as foreshadowing the state of the world and the scenes in connection with his second coming:

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. . . . I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left. And

they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."—Luke xvii. 26, 27, 34–37.

The disciples very naturally asked where they should be taken. Christ only answered them, "Where the body is, there also the eagles will assemble."

That is, where he was in his glorified body, thither the whole body of his people, raised and glorified, would be gathered together unto him, to be evermore with him.

It seems worthy of remark that in the above passage Christ evidently anticipates the discoveries of scientists by some thousand of years, indicating as he does the spherical form of the earth and its revolution on its axis, making day and night in different localities at the same time. At one place it will be evening, at another midnight, at another cock-crowing, at another morning, or, as in the passage just quoted, in one part of the world two men will be asleep together at the time for slumber, in another two women will be preparing the morning meal, and in another part, still further east, two men will be plowing the field, when one will be taken, mounting up as on the wings of an eagle, to meet the Lord in the air, and the other shall be left to the deluge of wrath that shall break in successive waves of desolation over an utterly godless world.

Paul alluded to this event as a gathering together unto Christ:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and **by our gathering together unto him.**" (2 Thess. ii. 1. See 1 John iv.)

This promise of being caught away from earth and "gathered together unto Christ," and with all his brethren, was to Paul, as it should be to us, a most precious promise, and how comforting it was to the souls of those persecuted and suffering saints.

But let us for a moment look to the days before and in connection with the flood.

Was not the translation of Enoch, the eighth from Adam, prior to God's visiting the wickedness of the age with his desolating fury, a prophecy of the translation of the saints be-

fore the distress of nations and the inauguration of a new dispensation? But when God's judgments were ripe and ready to fall upon the ungodly antediluvians, did he not remove Noah and his family from among them by inclosing them in the chambers of the ark? Was there a saint without the ark after Noah and his family entered? How long was it after God closed the door before the deluge came? Were these not days of fearful suspense and torturing anguish and despair?

So it will be at the unseen coming of Christ for his saints; they, and they alone, will hear his voice, and in a moment, in the twinkling of an eye, will be silently caught up to meet the Lord in the air—Paradise—whither the risen saints have just preceded them to receive their glorified bodies.

Christ, in his last address to his disciples, assures them of his return for them, at which time he would receive them unto himself, nevermore to be separated from him.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John xiv. 3. See Rev. xiv. also.)

The last sound that lingers upon our ear as the formula of the communion is repeated, is a refrain of this blessed hope: "For as often as ye eat this bread and drink this cup ye show the Lord's death till he come—**till he come.**"

Paul minutely describes this momentous and, to the child of God, most glorious event:

"Behold, I show you a mystery; we shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [*i. e.*, righteous dead] shall be raised incorruptible, and we [all who may then be living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O Death, where is thy sting? O grave [Hades], where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast. unmovable, always abounding in the work of the

Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 51–58.

To the church at Thessalonica thus:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 13–18.

"**Prevent** them which sleep." He did not use this word, but a Greek word which means "to precede" or "go before," and this was the meaning of our English word "prevent" three hundred years ago, and we still find the term "prevenient" sometimes used, *e.g.*, "prevenient grace," grace going before an act. The saints who are upon the earth when Christ comes for his saints, will not, in the Rapture, precede or go before those whose bodies are in their graves, for the dead in Christ will first rise, and then the living ones will be caught up to meet them in Paradise.

"Oh, what rapture shall thrill the hearts of the redeemed, what ecstasy of bliss shall ravish the sorrowing, tempted, troubled disciples of Jesus, when responding to his shout that will sound to the world only as a strange clap of thunder, they shall in the twinkling of an eye be changed into the likeness of his glorious body, and together with the risen saints, hand in hand with some whose graves have cast a shadow all along their pathway of life, they shall ascend to be with him forever, and to be done with sin and suffering forever! But what amazement and horror must seize upon the careless, the unbelieving, the worldly, when the husband shall miss from his side the wife who had wept bitter tears over his rejection of her Saviour, and the child shall look around in vain for the mother whose entreaties had been disregarded, and the friends who mingled their sympathies shall silently and suddenly part to meet no more!

"'What horrors shall roll o'er the Godless soul,
Waked from its death-like sleep;
Of all hope bereft, and to judgment left,
Forever to wail and weep!

"'O worldling, give ear, while the saints are near!
Soon must the tie be riven,
And men, side by side, God's hand shall divide,
As far as hell's depths from heaven.

"'Some husband whose head was laid on his bed,
Throbbing with mad excess,
Awakes from that dream, by the lightning's gleam,
Alone in his last distress:

"'For the patient wife, who through each day's life
Watched and wept for his soul,
Is taken away, and no more shall pray—
For the judgment thunders roll!

"'The children of day are summoned away;
Left are the children of night—
Sealed is their doom, for there 's no more room;
Filled are the mansions of light!'"

This day of the resurrection of the dead and the rapture of the living saints is called in the Scriptures

THE DAY OF OUR REDEMPTION.

It is properly so called because our perfect redemption, purchased by the precious blood of Christ, will not be consummated and made manifest until that day, for not until then will we exchange these bodies of our humiliation for bodies fashioned like unto the glorious body of our Lord Jesus Christ.

Paul, writing to the church at Philippi, says:

"For our [**politumenos**, not conversation, but registration as citizens]—**citizenship** is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body—[the body of our humiliation] that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all this unto himself."—Phil. iii. 20, 21.

Paul points to this day as the time when the saints will have, through Christ, the victory over death and Hades; for the living righteous will not be touched by the sting of death, and the righteous dead will be delivered as "prisoners of hope" from the custody of **Hades** into the glorious

liberty of the children of God. It is called the "Day of our Redemption," since it is the carrying of our adoption into effect, manifesting us to the world as the sons of God.

"And when these things begin to come to pass then look up, and lift up your heads; for **your redemption draweth nigh.**"—Luke xxi. 28.

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the **redemption of our bodies.**"—Rom. viii. 23.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the **day of redemption.**"—Eph. iv. 30.

This work Christ secured by his resurrection from the dead.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. ix. 12.

It is by pre-eminence called the day of our salvation that is drawing daily nearer.

"And that, knowing the time, that now it is high time to wake out of sleep, for now is **our salvation** nearer than when we believed."—Rom. xiii. 11.

No one who had been in heaven could say this, but as nothing imperfect has, or can ever enter heaven and stand in the presence of God, therefore no saint will ever appear there until redeemed and perfectly saved, body as well as soul. All saints will be glorified.

The Manifestation of the Sons of God.

It is the day when the saints will be for the first time made manifest to the angels and the world as the sons of God, by the act of glorification, being made like Christ—the body like its glorious head:

"Beloved, now are we the sons of God, and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2.

The sense of this will be made clear by a more literal rendering:

"It hath not yet been **made manifest,** or seen, what or how glorious we shall be." No saint has ever yet been glorified, and, therefore, made fit for heaven, or to be presented before the Father and the holy angels, and when one is glorified and presented, at that same time all will be glorified together.

This event is called the "manifestation of the sons of God."

"For the earnest expectation of the creation waiteth for the **manifestation of the sons of God.**"—Rom. viii. 19.

The Judgment of Rewards, or the Justification by Works.

It is when Christ comes for his saints that they will appear before him to be justified by their works and receive the judgment of awards for all they have labored and endured, sacrificed and suffered for him in this world. "We [Paul is addressing Christians] must all appear before the judgment-seat of Christ, that every one may receive the things he hath done, whether good or bad." (2. Cor. v. 10; Rom. xiv. 12.) Then will the parable of the talents be fulfilled and the servant who made ten talents, by the faithful use of the talents intrusted, be made ruler over ten cities, and the one who made five, over five cities, while the evil, who was only a professed servant, will be left with those whose resurrection will be to shame and everlasting contempt. That there will be different awards, positions of honor and glory, according as our works are found to be by the impartial Judge, is recognized by the inspired writers under both dispensations. Daniel says:

"They that be wise—[*i. e.*, justified, barely saved, and nothing more] shall shine as the brightness of the firmament [with an undistinguished light] and they that turn many to righteousness, as the stars forever and ever."—Dan. xii. 3.

Paul says:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. xv. 41, 42.

Salvation is solely by grace, and is not in the least conditioned upon our works; but God graciously rewards his children for each good work they have done from the right motive, love to him, even the giving to his disciples a cup of cold water; but there will be some, and very many ministers, who will receive no reward in that world, no position of honor, but barely salvation.

Paul, in his first letter to the church at Corinth (ch. iii.), seems to address a warning to ministers and master-church—builders under Christ, the Great Architect, and he warns his fellow-laborers to take heed with what material they build upon the foundation Christ has laid.

"And if on this foundation any one build up gold, silver, costly stones, wood, hay, straw, the work of each will become manifest, for the day will show it, because it is revealed by fire, and so every one's work, whatever it is, the same fire will prove. If the work of any one remain which he built up, he will receive a recompense; if the work of any one shall be consumed, he will suffer loss; he himself, however, will be saved, but as through a fire" (*Emp. Diaglott*)—

Escape with nothing but his bare life.

If this is of universal application, to sinners as well as to saints, then the doctrine of universal salvation is taught by this passage—*i. e.*, all men saved, but their evil deeds—sins—burned up,—as though the sin could be punished and the sinner receive no detriment!

The Prize Day.

This will be the day that the **prizes** will be awarded to Christians—not salvation, which is a free gift and not contingent upon works, but something more than salvation, and which does depend upon the Christian's works and his faithfulness in this life.

"Behold, I come quickly," says the Rewarder to his churches, "and my reward is with me to give every man as his works shall be [deserve]. No Christian has yet received his reward; the apostles have not theirs; therefore, no one has yet enjoyed the reward of heaven. This Christ and the Holy Spirit positively assert.—John iii. 13; Acts ii. 34.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. . . . And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."—1 Cor. ix. 24, 25.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 14.

The fruition of heaven in the very presence of God must be the highest prize, and those who have attained to that fruition have gained the highest prize. But no prize will be given until Christ appears.

It is the Crowning Day.

Those who are rewarded with the highest vocation, *i. e.*, to reign with Christ, will receive their crowns at Christ's coming, **but not before.** There can be no doubt of this.

Peter says:

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. v. 4.

Paul says:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at **that day;** and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 8.

How is it that, notwithstanding these clear and explicit teachings of the apostles, we constantly hear it from the lips of our most learned ministers, editors and authors, as well as generally from those called unlearned, when speaking of a departed saint, "He has gone to his reward," or, "He has received his reward," "He has received his crown of glory," "He is reigning with Christ in heaven," etc.? Do they not know that Christ has not yet been crowned, and that he is not reigning in heaven, and, as Messiah, will never reign there, but when he is crowned and reigns, it will be on the throne of his father David, which was an earthly throne? If any Christians are now crowned and reigning in heaven, over whom, pray, are they reigning—who are their subjects? Not God, nor the angels, and certainly not over one another! No

Christian has yet received his crown, nor will any one until the chief Shepherd appears and shall have been crowned, and then, all who are crowned will be crowned together with him, and when he takes his throne, as joint heirs we will receive our thrones also and reign with him **on the earth**, and nowhere else.

There are many, very many, Christians who will win no crown in that day, and very many Christian **ministers**, perhaps those most popular in this world, if indeed Christians, who will have no reward there. They may be saved, indeed, yet so as by fire—with their life only, but without a semblance of a reward of any kind. Ambitious to win a name as successful, popular preachers, they built up their churches with hay, wood and stubble;—they will have **all** their reward in this life, the praise of men.

It is also clearly implied that there will be some Christians who will stand ashamed in the presence of Christ at his coming:

"And now, little children, abide in him; that when he shall appear **we** may have confidence, and not be ashamed before him at his coming."—1 John ii. 28.

And it is also implied that there will be many eminent members and ministers who will not receive a crown of righteousness, *i. e.*, of personal right doing—not of Christ's righteousness—for this is given only to those saints who have well done and been faithful—those to whom Christ can say, "Well done, **good** and **faithful** servant, **thou hast been faithful.**" What multitudes of ministers to whom Christ will be unable to say this!

They may have occupied a very high place in this world, and secured the grand end of their preaching—a wide popularity—but they will occupy, if indeed Christians, a very low place in the age to come.

Then it would seem that only those will receive a crown who love the appearing of Christ. (2 Tim. iv. 8.) What a crucial test is this! Can any one believe that all the ministers of this age long and wait and pray for this coming of Christ? That one half, if even one in ten, do so? Are all

Christians really praying for his coming to-day? Are they with glad hearts **hastening** his coming by aiding to send the gospel to those that sit in darkness and under the shadow of death? Would they be willing for him to come **to-day?** Would they not prefer, if they knew he was ready, that he should pospone it one year, five, or even ten? How is it with you, reader? Are you willing for him to come to-day? Are you praying him to hasten his coming, and are you aiding to hasten it? Let us be honest with ourselves. Do we desire a crown when he comes?

This coming was what the faith of the primitive Christians took hold of, and constituted their "blessed hope"—for this they suffered, for this they looked, waited and prayed.

"Looking for that blessed hope, even the glorious appearing of the great God, even our Saviour Jesus Christ."—Titus ii. 13.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [*i. e.*, without a sin-offering] unto salvation."—Heb. ix. 28.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."—James v. 7, 8.

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1 Thess. i. 10.

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. i. 10.

"And the Lord direct your hearts into the love of God, **and into the patient waiting for Christ.**"—2 Thess. iii. 5.

Will not my reader now turn back to Matt. (xxiv. 42 and on) and mark what our Lord says of the unwatchful goodman, of the faithful and wise servant, and of the evil servant who will not believe in his Lord's immediate coming:

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would

have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and unwise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. xxiv. 42–51.

Then follows the parable which as yet has not had, and which will never have, a fulfillment until at the coming of Christ, for his saints, to own, manifest and reward them; and I introduce it here as another and conclusive proof that his coming will be **pre**-millenial.

"Then shall the kingdom of heaven be likened unto ten virgins [1] which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."—Matt. xxv. 1–13.

[1] I do not think that woman, good or bad, is ever used in our Scriptures to represent an individual, but a religious organization—a church, true or false; a meretricious woman, a "harlot," or "foolish virgins" represent spurious and apostate churches.

This parable at least teaches this great truth, that only those who are prepared and are truly waiting for the appearing of the Bridegroom will be received and blessed by him. While the only apparently but not really prepared will be rejected by him; and also this other fact, that it will be too late to prepare when the summons is heard. The warrior's maxim will then be found sadly true: "Too late to whet the sword when the trumpet sounds to draw it."

Christ added still another parable illustrating his dealings with good and evil servants, which should interest us all, as we are studying the subject of his coming:

"And as they heard these things, he added and spake a parable, because he was nigh to Jesusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine ene-

mies, which would not that I should reign over them, bring hither, and slay them before me.—Luke xix. 21–27.

This parable evidently teaches this lesson:

1. That we are all his servants, good or bad; that he has given to each one powers of mind and opportunities to advance his cause and kingdom, in this world;

2. That it is his will that we should do so to the extent of the ability given us; and

3. If we are his children indeed, we will both desire and attempt to do this, for "we are his workmanship, created in Christ Jesus to good works which God hath before ordained that we should walk in them." (Eph. ii. 10.)

And we know that a good tree will bring forth good fruit, and an evil—bad—tree will bring forth evil fruit, and therefore by our works we can be known, and judged as this "unprofitable servant" was. His heart was not right, he entertained only hatred for his master, regarding him as a hard, unjust man. We learn—

4. That the master will require as our reasonable service that we use our powers of mind, our worldly means and influence for the advancement of his interests in this world, to the extent of our ability and opportunities.

5. That he will abundantly and royally reward us for thus doing, and that our reward will be in accordance to the work we have done and the ability to do which we have developed by serving him here.

Will we not, as good servants, heed our Master's earnest, loving warning to watch and be ready for his coming? whether it be to-night or to-morrow,—it is not far off—it is nearer than we imagine. Let us heed the words, the last words, of the Bridegroom:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. xvi. 15.

"Behold, I come quickly, and my reward is with me."

The prayer of the waiting Bride of Christ is, "Even so, come, Lord Jesus, come quickly."

TO-DAY OR TO-MORROW.

The dark stream of evil is flowing apace,
And man is still walking a stranger to grace,
While daring rebellion is on the increase,
Which mar not my joy, which disturb not my peace.
For my heart is engaged with its own happy song;
The Lord who has loved me will come before long;
It may be to-morrow, or even to-night,
That I shall behold him in unclouded light!

The house, and the land, and the wealth in the chest,
Bring plenty of trouble, but never bring rest;
The Lord is my portion! and when I have grief,
His rich consolation brings instant relief.
I list not to doubts that my reason may bring,
I trust to his mercy, and cheerfully sing—
It may be to-morrow, or even to-day,
That Christ will descend and call us away.

I know not the way he will bring it about,
But I do know He'll come with the archangel's shout;
I know not the hour, whether morning or night,
But I 'm waiting with patience, with untold delight.
Though thickly around me sad errors may roll,
This one blessed hope is the stay of my soul—
It may be to-morrow, or even to-day,
That I shall be called to his presence away!

The world in its wisdom may scorn and deny
The worth of the One upon whom I rely,
But from Him all blessing and holiness flows
And in Him I have the most blessed repose.
The night closes in, and the morn reappears,
And thus it has been for a number of years,
But still on the hill-tops of hope I would stay,
And eagerly look for the breaking of day!

To-morrow may come with its sorrows and joys,
And the evil which often my pleasure alloys,
And still find the world with its poor little aim,
And the scoffer in nature and practice the same;
May it never find me looking earthward for bliss;
My hope is above, my rejoicing is this—
It may be to-morrow, or even this eve,
That I, for my place in the glory, shall leave.

To-morrow may come with its sickness and death,
And I may be called to relinquish my breath,
But that makes me happy, because I am sure
My soul with the Lord will be sweetly secure;
But faith takes the word as its own proper range,
And looks not for death, but that wonderful change,
From weakness and sickness to vigor and might;
rom evil and darkness to beauty and light.

Adorable Saviour! by faith I descry
The long-looked for day of redemption draws nigh,
When the shame and contempt and grief shall give place
To the holy rejoicings, the triumphs of grace!
Till we from this terrible desert are caught,
My heart would rejoice in this comforting thought—
It may be to-morrow, or even to-night,
The fullness of glory will burst on my sight!

As I close this chapter, I have honestly examined my hope and my heart, and I can conscientiously say that I am willing, and more than willing, for the Rapture of the Saints to take place to-night before I sleep or wake, and it is my solemn conviction that it will occur in the life-time of some who will read this chapter. My prayer is, that the belief of this fact may influence our lives as it did the Christians of the first ages.

Spurgeon, when he was once asked when he thought Jesus would come, replied: "I don't know when he will come, but if he were to come to-day, I would be glad to see him." Dear reader, can you truly say this?

CHAPTER XIII.

The Earth Without a Christian.

The Period called in the Scriptures "The Indignation"—"The Great Tribulation"—"The Time of Trouble"—"The Time of Jacob's Trouble"—"The Distress of Nations."

THE next subject in historical order to be examined is the short space of some seven years, less a shortening, between the coming of Christ **for** his saints and the coming of Christ **with** his saints, both of which events I have already treated. This period seems to be a "Dispensation" by itself, a dispensation of God's righteous indignation and judgment of the Nations for their treatment of his people. Its relation to the Gentile and Messianic Dispensations is marked "T" in the diagram on next page. This is the point we have reached in the World's Great Week. So striking and important a period is this, in the manifestation of God's righteous dealing with the wicked nations, that it was foretold by the prophets, by Christ and his apostles. It is called "The Time of Jacob's trouble," "the time of God's indignation," "the time of trouble," "the Great Tribulation," "the distress of nations," which is to overtake all those dwelling upon the earth during this fearful period. I shall denominate it

The Reign of the Antichrist.

This is the time of distress and tribulation, from which "blessed are they who may be accounted worthy to escape and to stand before the Son of man." (Luke xxi. 36.) It is from this period of indignation and the outpouring of his fierce wrath upon the wicked nations that Christ has promised to deliver all his people living upon the earth at this time, for it is evident that were they left upon the earth they would suffer

equally with the wicked; but "the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the the day of judgment, to be punished." Think of it:

The Whole Earth Without a Christian!

But this will not be the first or the last instance. Twice before the First Advent was the world without a friend of

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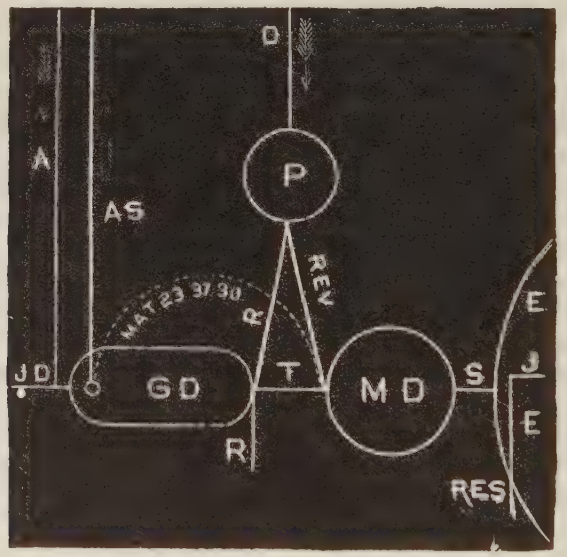
Note.—I place the following diagram of the leading divisions of time now being considered before the eyes of my readers, that they may have a clear apprehension of them, and especially of the "Reign of Antichrist," or the "Tribulation Period."



EXPLANATION OF DIAGRAM.

JD.—The Jewish Dispensation, from the giving of the Law on Sinai to the Destruction of Jerusalem.

A.—The First Advent of Christ.

AS.—Christ's ascension from the Mt. Olivet.

GD.—The Gentile Dispensation, from the preaching of John the Baptist to the Second Advent of Christ.

The dotted half-circle includes all the time from Christ's Ascension to his Second Advent.

God upon it, when it seemed that Satan, the adversary of God, had prevailed and driven Messiah from his own territory. And we shall see that twice, from his First Advent until the re-creation and consummation of all things, will this world be without a friend of God upon it; and yet Satan will not, in the end, be the victor, but the vanquished.

The Monday of the world's great week closed with "the fall," and left the once fair earth smitten by the curse of its God, and **peopled only by sinners.**[1] The earth was wrecked, and briers and thorns, sterility and unholiness supplanted scenes of heavenly beauty, and the reign of sin and woe, of death and ruin, commenced that has made this once glad earth an Aceldama.

When Noah and his family were taken away from the sight of men and shut up in the Ark, there was not a friend of God without, and thus the world was left again without a righteous man upon it. The scenes of alarm and anguish of soul from the apprehension of immediate destruction, experienced during the seven days and nights that followed, no inspired pensman has described—and what mortal pen can portray them? It was

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R.—The First Resurrection—of all the righteous dead.

R.—The Rapture of the Saints.

D.—The Descent of Christ into Paradise.

P.—The Meeting Place of Christ with his Saints in Paradise.

T.—The Time of Tribulation Period of seven years, less the shortening of the time for the Elect's sake.—Matt. xxiv.

REV.—The Second Advent of Christ with all his saints.

MD.—The Messianic or Millennial Dispensation of 1000 symbolic years.

S.—Satan's release, and war against Christ and his Saints.

RES.—The Second Resurrection—*i. e.*, the wicked dead raised.

J.—Final Judgment of the Wicked only.

EE.—The New Earth—Heaven.—Ps. xxxvii.—Sabbath.

At this point, Christ's work being consummated, he will give up his kingdom to God, even the Father, whose will will then, and not until then, be done in earth as it is in heaven. Here the prayer Jesus taught his disciples to pray will be answered. (1 Cor. xv.)

[1] Have we any good evidence that Adam or Eve were ever saved by faith in the coming one? Who will indicate it?

a time of distress, but not equal to the time that is awaiting this earth, when all Christians are once more taken from the earth while **the wrath of God is being visited upon its ungodly inhabitants.**

That threatened destruction did come, and those mocking unbelievers were all swept away, and it was God's righteous protest against sin. Here was a judgment of nations and their everlasting punishment, since those nations have never more existed on the face of the earth. So it will be at the end of this present dispensation just now drawing to a close, this Friday of the World's Great Week, whose sun is already far, very far down the western sky; and how true the words of Christ, "As it was in the days of Noah, so it will be when the Son of man cometh." It is asked with emphasis, "When the Lord cometh will he find faith on the earth?" Not a solitary believer. Who of all the world does not laugh and mock, when the coming judgment threatened is explained to them? How very few of professed Christians can be made to believe or care any thing about it! Here is a test of a **genuine** hope, and a state of salvation. The language of all those who constitute the Bride of Christ is that of earnest longing and patient waiting: "Even so, come, Lord Jesus, come quickly;" while the **wicked** and slothful will say: "The Lord delayeth his coming, and will smite and abuse his fellow-servants;" and

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." —Matt. xxiv. 50, 51.

Let us try to conceive the state of this earth under the reign of Antichrist.

1. The world will be without a Christian church and be filled with false and Antichristian churches, in which the gospel is corrupted and the ordinances perverted. There will not be a Christian minister to teach the people the right way or to reprove error, but the world will be filled with false teachers who pervert the right way of the Lord—the emissaries of Satan, which the ministers of Antichrist, as all

teachers of false doctrines, are. There will not be a Christian father or mother to offer a prayer for a child or direct its footsteps to the Cross. No Christian brother or sister, neighbor or friend—but a world filled with false religions, and false religious teachers, who, at the close, renouncing all faith in the God of heaven, will influence their people to worship a military hero as the only God and Saviour—"The Antichrist." The devotees of humanly devised religious organizations among us, in fact do now worship the authors of those so-called churches.

2. Abounding iniquity and bestial lust, as it was in the days before the flood, and as it was in the days of Sodom and Gomorrah before their destruction, will every-where prevail. Scoffing infidelity and blasphemy, political revolutions and civil wars, Communism and Nihilism, rapine, murder and bloodshed will oversweep the land.

3. Nations in all quarters of the globe will take up arms against nations, and the Black Horse of War will go forth every-where, with banners rolled in blood, while pestilence, famine, Death and Hell will follow in his train.

4. Meanwhile, the frog spirits will have accomplished their fell mission, and have marshaled all the kings of the earth together under the Imperial leadership of a personal Antichrist, who will be worshiped as God. Some future Emperor of the ten kingdoms of Europe, who is called chief of Ros, Meshech and Tubal, and who seems distinctly pointed to as "the King of the North," will lead the nations on to the last great battle of God Almighty.

5. There will be alarming portents in the heavens above, and the darkening of the sun, moon, and stars, and the powers of heaven will be shaken, and earthquakes will threaten the dissolution of the frame-work of Nature until it will be more fearful to live than to die.

This "Antichrist" will be destroyed with the Beast and the False Prophet by the brightness of the Saviour's personal coming.

Let us now see if we are not justified in these statesments by the Word of God. Isaiah foretold it in these words:

"Come, my people, enter thou into thy chambers and shut

thy doors about thee; hide thyself as it were for a little moment, until **the indignation be overpast.** For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isa. xxvi. 20, 21.

Daniel foretells it:

"And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a **time of trouble,** such as there never was since there was a nation, even to that same time."

Jeremiah thus speaks of this period as it relates to the Jews:

"For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even **the time of Jacob's trouble;** but he shall be saved out of it."—Jer. xxx. 5–7.

Zechariah more specifically describes this terrible "time of trouble" that will fall upon the Jews, of the house of Judah, who will have returned and rebuilt and inhabited Jerusalem with vast wealth of gold and silver and cattle;

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."—Zech. xiv. 1, 2.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 8, 9.

This is the time Christ alludes to.

"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say,

Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39.

Matthew thus relates Christ's predictions and tells us that except those days are shortened, no flesh would survive upon the earth, but for the Elect's sake—the Jews—the days will be shortened. We see from Zechariah that two-thirds of all the Jews who gather back will be slain, and the rest are in the hands of their enemies.

"For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Luke's account of it is this:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth **distress of nations**, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things **begin to come** to pass, then look up, and lift up your heads; for your redemption draweth nigh. Watch ye therefore, and pray always, that ye may be accounted worthy to escape those things that shall come to pass, and to stand before the Son of man."—Luke xxi. 25, 28, 36.

How could mortal **fear** and **anguish** and failing of heart be described in more **terse** and terrible language? The reader will mark that when Christians notice these things **beginning to come to pass**, they are commanded to look up, for their redemption from them all, as well as their own full redemption, will be **just at hand**—the day of their capture from the earth "to meet their Lord in the air."

The interested reader will see Christ's last revelation upon this subject in Rev. xvi. 17–21, where the seventh vial of wrath is poured out upon the air, indicating that, like the atmosphere, its effects will be **pervasive.**

But what is most astonishing is, not that the wicked world cares for none of these things, but that the mass of professed Christians, with all these urgent warnings sounding in their

ears, when they must know, if they read the Scriptures, that this event is near—almost at our very doors, as all the most trustworthy of Biblical expositors admit, can not be interested about them, care not to **know** any thing about them—in fact, **dislike** to hear any thing about them! How many of the religious teachers of the people discourage any investigation of these things and speak of them from their pulpits and to their people as matters of idle and profitless **speculation!** What will be the case of all such when Christ does come? (Read Matt. xxiv. and xxv. chapters.)

The Antichrist—Who or What?

It is a befitting place here to notice more particularly this conspicuous character so little understood and so generally misunderstood.

Diverse and strange theories have been put forth by expositors of prophecy, as to who or what will constitute this power called the Antichrist of the last days. Some that it is a system of Infidelity or Atheism, that will be prevalent; some that it is the Papacy, considered as a succession of Popes; and others, that it will be one individual—a literal man. I adopt without hesitation the latter view, since it is confirmed by the most obvious and literal construction of the Scriptures. In establishing this I adopt much of the language of Milyneux, on "The Coming Man of Sin."

1. **He will be a man, an individual human being.**

"Taking the Bible as our guide, it really seems strange that any other idea should be entertained of him. All the passages referring to the Man of Sin, his character, his acting, and his end, with one accord proclaim him to be an **individual man.** All the attributes, circumstances, as well as appellations of individual humanity, are addressed and ascribed to him. He is distinctly called and declared to be a man, 'that Man of Sin,' (2 Thess. ii. 3) which of itself, and in the absence of any positive contradiction to it elsewhere in Scripture, ought to be conclusive; or, if not, it is difficult to know on what principle we are to understand the Bible, and arrive at fixed conclusions at all about its meaning.

"In Rev. xiii. 18, again he is called a **man**: 'Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three-score and six.' Also he is called 'the son of perdition' (2 Thess. ii. 3); and so was Judas, but Judas was a man, and the natural inference is, that such also will be his antitype. John says (1 John ii. 18), 'Ye have heard that Antichrist (or, as it ought to be rendered, the Antichrist) shall come, even now there are many Antichrists.' But who were these many antichrists? Who but men—Christ-denying, ungodly men—but **men**! And who, then, or what would be **the** Antichrist yet to come, but **a man** too?

"But, in fact, that Antichrist would be an individual man was never questioned in the first and purer ages of the church; no other opinion then obtained or existed on the matter. The idea of a power or system, or even series of individuals, being symbolized by '**the Man of Sin**' was utterly unknown. This sprang up in after ages, not from clearer understanding or closer investigation of the prophetic word, but from straining the prophetic word to meet the circumstances of the times."

He is to be **one** man, and the imperial head of the ten kingdoms of Europe—able to amass immense armies, make and break compacts and covenants.

2. His character and assumption show him to be a human being.

A few quotations out of the multiplicity with which Scripture abounds on this point must suffice. Paul describes his impious assumption in these words:

"Who opposeth and exalteth **himself** above all that is called God, or that is worshiped; so that **he** as God sitteth in the temple of God, showing himself that he is God."

2. He is a liar, and will deny that Jesus has come in the flesh.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that **spirit** of the

Antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John iv. 3.

"For many deceivers are going forth into the world, who confess not that Jesus Christ is come in the flesh. This is The Deceiver and **The** Antichrist."—2 John vii.

No Pope ever denied the incarnation of Christ.

3. He denieth both the Father and the Son.

"Who is a liar but he that denieth that Jesus is the Christ? **He is the Antichrist that denieth the Father and the Son.** Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also."—1 John ii. 22, 23.

No Pope ever denied the Father and the Son, but every one who has borne the name would put to death all who would not acknowledge both the Father and the Son.

4. He will exalt himself above all that is called God, or worshiped, claiming to be the only being in the Universe that should be worshiped—and putting to death all who refuse to worship him.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?"—2 Thess. ii. 3, 4, 5.

"Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them: and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."—Dan. vii. 23–25.

Read Rev. xiii. 11 to the end in connection with Daniel.

The Popes always extolled and required on pain of death the worship of God. They only claimed to be vicars of Christ,—*i. e.*, his representatives.

5. **He is not only a liar, but a great deceiver, and by the aid of Satan will work miracles to deceive the nations, and will put to death all who refuse to worship him or his image.**

"Even him whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." —2 Thess. ii. 9–12.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the marks, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three-score and six."—Rev. xiii. 13–18.

6. **He will possess a supernatural constitution.**

The assumption of the Man of Sin, daring and blasphemous as it is, is, however, little to be wondered at, when we remember not only who he is, but what he is, and whence his power and energy are derived. Antichrist, though a mortal human being, an individual man, will be no common mortal, no ordinary man. A terrible peculiarity belongs to him. In addition to the sinful nature common to man, in him will dwell and operate all that can be communicated of the evil and energy of Satan.

"Whose coming," says Paul, "is according to the energy of the adversary with **all** power and signs, or miracles and wonders of falsehood, and with **every** deception of iniquity to those who are perishing, because they admitted not the love

of the truth that they might be saved. And on this account God will send to them an energy of delusion to their believing the falsehood [*i. e.*, that this Antichrist is the very Christ] in order that all those might be judged who believe not the truth but approved the iniquity"—*i. e.*, the claims of the Antichrist. (*Emp. Diaglott* Version.)

7. **He will exercise a world-wide influence.**

By referring to Daniel vii. 25, we learn that

"He shall speak great words—*i. e.*, blaspheme—against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of times."

And in Rev. xiii. 11–18, we read:

"And he had power to give life unto the image of the Beast [the seven-headed and ten-horned] that the image of the Beast should both speak and cause that as many as would not worship the image of the Beast [the Antichrist] should be killed. And he caused all, both great and small, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. . . . And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven. And it was given to him to make war with the saints and to overcome them [*i. e.*, the two witnesses. See Rev.] And power was given over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," etc.

If I rightly apprehend the prophecies concerning the character and the closing events of this age, this personal Antichrist will be the Imperial Autocrat of Europe, whose might is obtained through the power given to him by Satan, with whom he is allied, and by whom he is energized—for his coming, as we have seen, is after the working of Satan—"**with all power signs and lying wonders,**" with which Satan can endow him. In the outbreak of some great commercial and religious war, some mighty struggle for the supremacy of the East among the nations, Mohammedanism with its terrible fanaticism; the Papacy with its awful struggle for ecclesiastical power; the Greek church, Infidelity, Nihilism, and last, not least, national and commercial ambition—these are the main elements even now all ready as material for the awful

carnage—"Antichrist" will come to the front, and by great power and flatteries and declaration of peaceful intentions, become the **Imperial head** of the nations—**the eighth head of the ten-horned Wild Beast;** "the Beast that **was**, and is not, even he is the eighth, and of the seven [the same character, imperial], and goeth into perdition." (Rev. xvii. 11.) "The ten kings of Europe receive power one hour [fifteen years] with the Beast, and these have one mind and give their power and strength to the Beast, for God puts it into their hearts to fulfill his will and to agree and to give their kingdoms unto the Beast until the Word of God shall be fulfilled." (See Rev. xvii. 12–17.)

This is the great Magogian confederation—since the chief or emperor of this new confederacy of the ten kingdoms is called Gog of the land of Magog—by which all the nations of Europe and the East are gathered together before Christ to be judged, and when the blood of his saints will be avenged. (Matt. xxv. and Rev. vi. 10.)

Being lifted up with pride by the easy submission of all nations to his will, the Antichrist seeks to destroy the worship of God, obliterate the name both of the Father and Son, and finally substitutes his own personal worship among men on pain of death. I think the fulfillment of Rev. xiii. 14–18 takes place at this time. Instigated by Satan, whose personification he seems to be, he will conspire for the destruction of the Jews, first by flatteries and fair promises, perhaps to fully restore and reinstate them in their own land, and to give them the rule over the nations, as they formerly had in the days of David and Solomon, that he may seduce them into idolatry—even the worship of him as their Messiah and temporal Redeemer, in which for a season he succeeds (John v. 43) until he has so fully possessed himself of the strongholds of their land and of the city, that he determines to exterminate them altogether as a people, and possess himself of their vast wealth. (Ezek. xxxviii. 11, 12.) With this object he gathers his armies at Jerusalem, and has already accomplished the destruction of two-thirds of the Jews outside of the city, and sacked the city and sent into captivity one-half of all those within its walls, when, by the sudden appearance

of the Lord Jesus Christ with all his saints, he is overcome, and together with the false prophet, cast into the lake of fire. (Rev. xix. 20.)

The next inquiry is, how long is this undisputed reign of Satan through his Vicar Antichrist to continue?

If it is to be as it was in the days of Noah, just before the flood, we may find something there to instruct us. We do find that, from the time Noah and his family entered the Ark, and were thus caught away from the eyes of the wicked, until the windows of the heavens were opened and the fountains of the great deep broken up, it was **seven days.** We take these as typical, and interpret each day for a year. From this we conclude that the "distress of nations" will last seven years unless shortened.

Daniel ix. 27, says:

"And he, the king of fierce contenance, shall confirm a covenant with many Jews for one week—seven year days—and in the midst of the week he shall cause the sacrifice and the oblation to cease [to be offered by the Jews] and upon the battlements [of the city] shall be the idols of the desolator, even until the consummation determined shall be poured upon the desolator."

From this type and prophecy we feel warranted in concluding that the reign of Antichrist, producing the distress of nations, was appointed for seven years; but we learn that this time will be shortened for the sake of God's covenanted—"elect" people, the Jews, who else would be exterminated with all flesh.

Christ says:

"For then shall be great tribulation such as was not since the beginning of the world to this time, nor ever shall be. And except those days should be shortened there should no flesh be saved; but **for the elect's sake those days shall be shortened.**"

The elect here can not mean elect Gentile Christians, because there will not be one on the earth during this whole period, for they were all taken away from the evils to come—caught away from earth and will be with the Lord in the air. The elect must therefore refer to the unconverted Jews

whom Antichrist will be destroying when Christ appears for their deliverance.

What a lesson is given us here to teach us the fearful and destructive effects of sin when unrestrained by the influence of Christianity and the Holy Spirit! and doubtless it was wisely permitted by God, to manifest this fact to the intelligent Universe. Here we see how impotent to elevate, ameliorate and save the race are unsanctified human culture, philosophy and Science combined, after a development of 6,000 years! We see the human race, if only left to itself, unchecked by the salutary influence of Christianity and God's Spirit, would in the short space of seven years, inundate the whole earth in fraternal blood, and, by murders, rapine and violence, work out its own complete self-destruction!

The only prophecy that remains to be fulfilled to close this the Gentile Dispensation, is the last great battle of all nations, under the leadership of Gog, the Antichrist, that will be fought upon the mountains of Judea and around Jerusalem, to complete the conquest of the Eastern world, in the midst of which Christ will make his personal appearance, coming in the flaming fire of his wrath to take vengeance on his enemies and the oppressors of his people.

CHAPTER XIV.

The Last Great Battle.

The Last Great Battle fought by Gog and his Allies with Tarshish and his Allies—Palestine the Battle-field—The Conquest and Sack of Jerusalem, and Slaughter of Two-thirds of the Returned Jews—The Conquest interrupted by the Personal Appearance of Christ, taking Vengeance upon His Enemies—The Destruction of Five-sixths of Gog's Army—Who is Gog?—What the land of Magog?—Is the Gog of Ezekiel and of Revelation the same Person?

Friday Evening, A. M. 2000.

THE last and most stupendous political event that is to transpire before the Advent, or rather in connection with the Coming of Christ, is the battle fought by "Gog of the land of Magog" and his allies, with Tarshish and his allies, for the possession of Palestine and the East.

The prime questions to be determined are, What power is denoted by Gog, and what country by the land of Magog; and what countries are allied to each of these powers; and are the Gog and Magog of Ezekiel and the Gog and Magog of Revelation identical? before we notice the battle and its consequences.

Two of the most remarkable prophecies in the Divine Record are concerning powers bearing the title of Gog and Magog; the one was delivered by Ezekiel (38 and 39), and the other through the apostle John on the Isle of Patmos. (Rev. xx.)

Neither of these important prophecies can be understood without understanding the **ruler, nation,** and **countries,** intended by these names. They are rarely explained without confusion of ideas, and the two prophecies are often, if not

generally, confounded. The general impression, doubtless, is that they refer to the same event; while, in fact, they refer to events and times several thousand years remote from each other. By comparing the statements of the two prophecies, the reader will see that they are widely different confederacies, belonging to widely separated periods of time.

1. The Gog of Ezekiel invades the land of Judea in "the latter days" of **this** present Dispensation. The Gog of John does not gather his armies until the **close** of the **next**—the Millennial Age—1000 years after Christ's Second Advent.

2. Ezekiel's Gog comes down from the **North** parts upon Judea; while John's Gog comes up from the four corners of the earth.

3. The invasion of Ezekiel's Gog is the **occasion** of the appearing of Christ, and therefore pre-millennial, while that of John's is after Christ has reigned on this earth with his saints 1000 years! and is, therefore, **post**-millennial.

4. The Lord brings Ezekiel's Gog into the land of Israel to destroy him, while Satan musters the forces of John's Gog and Magog to make war with Christ and his saints.

5. The sixth part of the armies of Ezekiel's Gog escape destruction, and the dead are buried; but John's Gog and his forces are entirely destroyed by fire sent down from heaven. The prophecy of Ezekiel relates to a power that is to occupy the country north of Palestine in "the latter days," which is to invade Judea with a mighty army to take a spoil of cattle and silver and gold from a people returned from a long captivity, "whose land the rivers of water had spoiled" —wasted. God says:

"In the **latter years** thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel which have been always—for a long time—waste; but it is brought forth out of the nations, and they shall dwell safely all of them, . . and thou shalt come up against my people Israel, as a cloud to cover the land; it shall be in the **latter days**, and I will bring thee against my land."

The reader will see that this is yet future, since it implies that a portion of the Jewish people have returned with great

wealth and are dwelling safely, and that the invasion of Gog synchronized with "the time of the end" of the present Dispensation.

The apocalyptic Gog and Magog are all the unconverted of the nations that are incited to revolt by Satan after his imprisonment for 1000 years in the abyss, against Christ and his saints, and, under his leadership, they will come up on the breadth of the earth and compass the camp of the saints about and the beloved city—and fire will come down from heaven and destroy them all.

These apocalyptic forces are figuratively styled Gog and Magog because the confederation is similar to that in Ezekiel's prophecy, composed of peoples occupying the **same countries** combined to invade the **same land** to take possession of the **same city**, and for the **same purpose**—to seize the scepter of universal dominion from Christ and his people.

Who is Gog?

I think the Scriptures clearly identify him with "the King of the North," referred to in chapter xi. 41, and that Ezekiel's prophecy of Gog (or Gogue) is an amplification of Daniel's concerning the King of the North, who commences his career "at the time of the end."

That these two powers are the same I present the following considerations:

1. Gog, or Gogue, the prince of Ros, is king of Meshech and Tubal; therefore, he is King of the North geographically; those countries being north of the Holy Land, which, according to the covenant, extends to Amanus to the Euphrates.

2. Gogue is to invade the land of Israel "from the north parts," in the latter days, and the King of the North is to enter into the same country **at the same time** (Dan. xi. 45); therefore, as they come from the same **quarter**, against the same **enemy**, and at the same **time**, they must be one and the same power.

3. The Libyans and Ethiopians belong to Gog's army, and Daniel says "the Libyans and Ethiopians are at the steps of the King of the North," *i. e.*, allies, and march with his troops!

4. Hostile tidings come to Gogue from Sheba and Dedan eastward, and from the "merchants of Tarshish and the young lions thereof" northward! So also "tidings out of the East and out of the North," says Daniel, "shall trouble the King of the North." (xi. 42.)

5. Gogue is to fall upon the mountains of Israel, where he and his multitudes are to be buried! So the King of the North, having encamped "between the seas in the glorious Holy Mountain," comes to his end there, with "none to help him," and

6. Gogue unexpectedly encounters the Lord God in battle on the mountains of Israel; and "the King of the North" contends with Michael the Great Prince, who standeth up for Israel and delivers them; they are both defeated and deprived of dominion by the same supernatural power.

Here are six particulars which unmistakably establish the identity of Gog with Daniel's King of the North. The multitudes they are to lead into the Holy Land are the "all nations" which Zechariah has predicted the Lord will gather together against Jerusalem to destroy them in battle with a small exception, and whose slain are "the carcasses of the men that have transgressed against the Lord, whose worm shall not die, nor their fire be quenched, and who shall be an abhorring to all flesh" (Isa. lxvi. 24) who pass through "the valley of the passengers on the east of the Sea" (Ezek. xxxix. 11), "for the consumption of their bodies by the worm will commence while they are yet standing upon their feet" (Zech. xiv. 12).

Gog, or Gogue, is the Name of an Emperor.

The prophet is commanded to prophesy against a **ruler** called **Gogue,** [of] **the land of Magogue, the chief prince of Meshech and Tubal** (E. V.).

The Septuagint—a Greek version made by learned Jews, appointed by Ptolemy Philadelphus, king of Egypt—gives a different and more correct rendering:

"**Gogue, archonta Roos, Mesoch kai Thobel,**" *i. e.*, Gogue, chief of Ros, Mesoch and Thobel. These Jews re-

garded "Rosh" as a **proper name**, and not an appellative.

Jerome, in his Latin version, gives it: "**Gogue, terram Magogue, principem capitis (sive Ros) Mosoch et Thubal,**" *i. e.*, chief prince (or chief of Ros), Mosock and Thobel.

Robert Levi, a learned Jew, says: "**Ros** is not an appellative, as in the common translation, but a proper name." The word **prince** ought, therefore, to be replaced by the proper noun Ros, or Rosh; and it is furthermore established that Rosh was the name of a distinguished warrior who first settled and ruled the country, and hence the country bore his name, as we call our country America and Columbia from its first discoverers.

Bochart, in his Sacred Geography, 1840, says Ros is the most ancient form under which history makes mention of the name of Russia, and he contended that Ros and Mosc properly denote the nations of Russia and Muscovy. "It is credible," he says, "that from Rhos and Mesech (that is, Rhossi and Moschi), of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia. It is not difficult to fix the name of Tubal, or, as the seventy have it, Thobel. The river Tobol gives name to the city Tobolium, or Tobolski, the metropolis of the extensive region of Siberia, lying immediately eastward of Muscovy, or Mosc. We are confirmed that this is the country meant by Ezekiel, who mentions Tubal and Mesech as trading in brass or copper, in the fairs of Tyre—a metal which abounds in Siberia."

Whence the Name Magogue?

We have seen that Gogue is not only styled "Prince of Ros, Mosc and Tobol," *i. e.*, autocrat of all the Russias, but also Gogue of "**the land of Magogue**"—which means **sovereign** of the land of Magogue. It is, therefore, of the first importance, to a clear understanding of Ezekiel's prophecy, to know what land or country is indicated by "the land of Magogue," that the Gogue of the Russias is to dominate in "the latter days."

Michielis, the renowned Hebraist, says:

"Whoever reads Ezekiel can hardly entertain a doubt that Gogue is the name of a sovereign, and Magogue that of his people; the prophet speaks of **the former**, not as a people, but as an EMPEROR."

From the Hebrew Scriptures we learn that Gomer and Magog were the sons of Japheth (Gen. x. 2), and it is from the common repute of the Israelites we can learn what countries the **nations** descended from these two heads of families occupied, retaining, as such countries would for ages, the names of those families.

Josephus says:

"Japheth, son of Noah, had seven sons who, proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia to the river Tanais (Don); and there entering Europe, penetrated as far westward as the Straits of Gibraltar, occupying the lands which they successively met with in their progress; all of which were uninhabited, and bequeathed their names to their different families or nations. That Gomer founded the **Gomari**, whom the Greeks at that time called Galatæ, and Magog founded the **Magogæ**, whom the Greeks then called Scythæ," *i. e.*, **Scythians.**

The descendants of Magog, therefore, were called **Scythians** by the Greeks; and now, who were the Scythians, and what country or countries did they inhabit? is the first question. Herodotus, the most ancient Greek historian accessible to us, says:

"Scythians (Skuthai) was a name given by the Greeks to an ancient and widely extended people of Europe, who had spread themselves from the river Tanais or Don, westward along the banks of the Ister or Danube."

Major Rennel, who has given this no little study, says:

"The Greeks appear to have first used the term **Scythai**, in its application to the Scythians of the Euxine, who were also called **Getae**, or **Gothi**; and were those who afterwards subdued the Roman empire; and from whom the original stock, the present race of people in Europe, seem to be descended. The Scythians of Herodotus appear to have extended themselves in length, from Hungary, Transylvania and Wallacia, on the westward, to the river Don on the eastward."

Dio Cassius, who lived 150 years after Josephus, and over 200 years after Christ, relates, that: "Pompey, in his return into Europe from Asia, determined to pass to the Ister or Danube, through **Scythae,** and so enter Italy." These, then, were the original Scythians, and occupied what is now known as Austria, and part of the German Empire.

Now since the prophet states that **Gomer** is to be "at the steps of Gog," *i. e.*, a vassal, or dominated by Gog, let us inquire what regions of Europe were settled by the Gomari, or the descendants of Gomer, the Galatae of the Greeks.

Diodorus Siculus, who lived a century before Josephus, traces the Gomari into Europe much further than the Danube, **even to the shores of the Baltic,** and to the very confines of the Galatae of the Greeks. In speaking of the amber found upon the shores of that sea, he there places the region expressly referred to as "Scythia above, or north of Galatia." Thus we find the Scythae, or Magogue, in the immediate neighborhood of the Galatae, or Gomari, of the Greeks.

There is not the least difficulty in locating this people, since Galatia is the common name used by all the earlier Greeks for Gaul, or Gallia of the Latins, and Galatea is the common Greek name for Gaul, or the Galli of the Latins.

Strabo says:

"All the Galatea were called Celtae by the Greeks, and the Celtae were called Galatea by the Greeks, and Galli by the Latins."

It should be borne in mind, that in the third century before Christ, a colony of these Galatea, or Galli, emigrated from Gaul, and established themselves in Asia Minor, where they were ever after called by the Greek name, Galatians, and the region occupied by them, Galatia.

There can be no doubt then that the descendants of Gomer—the Galatae—occupied all that portion of the west of Europe comprehending ancient Gaul and Belgium, and the countries bordering upon them, which, in our day, constituted the French Empire.

Gomer then points unmistakably to France. It will be remembered by some that Louis Philippe paid his visit to England in a national vessel named "Gomer." Was that

not intended as an allusion to Gomer, by whom France had been originally peopled? The Gomer of Ezekiel embraces all those countries once occupied by the descendants of Gomer, including the France of our day.—**Gomer is France.**[1]

We have now seen that Magogue is the region extending from the Ros, or Russia, to the Rhine, comprehending Wallachia, Transylvania, Hungary and Germany. Of coure the prophecy must be future, because the Prince of Ros is the Gogue of Magogue, and as yet no Emperor of Russia has been also Emperor of Germany,—**but he is yet to be.**

But why is the future autocrat of Gomer, Magogue, and all the Russias, etc., styled "Gogue," or Gog?

Whence the Name Gogue?

"There is no name in the Bible," says a writer, "that has more puzzled the critics, than this of Gogue. The depths of Hebrew etymology have been explored in vain in search of a mystical sense which might attach to this name."

Michielis rightly says:

"The origin of a barbaric, or foreign, Gentile name, ought not to be sought in the Hebrew, nor in any of its kindred tongues."

This is a Gentile proper name, well known to continental history as borne in **one** notable instance by an ancient ruler which answers immediately to the Magogue of the prophecies. This we find in Friedegarius' "History of Sigebert," king of Austrasia (Austria), A. D. 575. We give his account of Gogue:

"When Sigebert (grandson of Clovis) saw that his brothers had contracted marriage with women of inferior conditions, he sent Gogue on an embassy to the King of Spain to demand his daughter, Bruna, in marriage.

"The King sent her, with great treasures, to Sigebert; and in order to add greater dignity to her name, it was changed to Brunechildis. Sigebert received her for his consort, with great rejoicings.

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[1] "Gomer, **ex quo** Galatae, **id est** Galli," Gomer, from whom proceeded the Galatae, that is the Gauls [our French], Isidor, Origen, lib. ix., A. D. 400.

"Prior to this event, and during the infancy of Sigebert, the Austrians had made choice of the Duke Chrodinus, to be Major Dormus Regiæ, or Chief of the palace: because he was a man of vigorous conduct in affairs, fearing God, endowed with patience, and possessing no quality but what rendered him dear both to God and men.

"Chrodinus rejected the honor proffered to him; saying, 'I am unable to establish peace in Austrasia; for all the nobles and gentry of all Austrasia are allied to me by blood, and I have not the power of enforcing discipline among them, or of taking away the life of any man. They will all rise against me to follow their own superstitions, and God forbid that their actions should draw me into the condemnation of hell. Choose ye, therefore, from among yourselves whom ye may approve.'

"When they could find no one they chose Gogue, the tutor of the Prince, by the advice of Chrodinus, to be the Major Dormus Regiæ. And on the following morning, Chrodinus repaired the first to the dwelling of Gogue, and placed his arm upon his neck, which the rest perceiving, they all followed his example. And thus was the government of Gogue prosperous; until he brought Brunechildis out of Spain.

"But she soon rendered him odious to Sigebert, who, by her instigation, put him to death."

Of the origin, or family, of Gogue, the first Marie du Palais, or Dux Francorum, of the kingdom of Austrasia, no mention is made in history; but it is plainly to be collected from the words of Chrodinus, that he had no consanguinity with either the nobles or the gentry—the "primates," or "libri," of that kingdom; and it seems equally implied in the words of Fridegarius, that he was not a native of the kingdom, since he was elected to this dignity because the Austrasians could find no one among themselves.

Thus it is evident, that Gogue is an historical character, and that he was Regent of a part of Magogue. Now, it is probable that, because of certain peculiarities in his history in relation to Magogue, God selected his name as the prophetic title of one who should rule over the same country in "the time of the end."

The resemblance between the historical, and prophetic, Gogues may be stated as follows. I shall distinguish them as Gogue I. and Gogue II.:

1. Gogue I. was a foreigner; Gogue II. will be one likewise, belonging to the Ros, and not to the Germans.

2. Gogue I. became sovereign **in fact,** though not **de jure**; Gogue II. will become sovereign in fact by conquest.

3. Gogue I. became ruler in a time of confusion, because the native princes could not maintain order; weakness of the sovereigns and anarchy of the people will precede the **de facto** sovereignty of Gogue II. also.

4. Gogue I., though exalted to the highest post of honor, short only of the **legitimate** sovereignty, was precipitated from his high estate by a violent death. This is also the destiny of the prophetic Gogue, who is to "come to his end, and no one shall help him."

With these premises before us, I have no doubt that the following paraphrase will present the reader with the true import of the exodium to the prophecy of Ezekiel concerning Gogue:

"Son of Man, set thy face against Gogue, the emperor of Germany, Hungary, etc., and Autocrat of Russia, Muscovy and Tobolski, and prophesy against him, and say, Thus saith the Lord, Behold, I am against thee, O Gogue, Autocrat of Russia, Muscovy and Tobolski, and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth from the north parts, and all thine army, horses and horsemen, all of them accoutered with all sorts of armor, even a great company with bucklers and shields, all of them handling swords, among whom shall be Persians, Ethiopians and Libyans; all of them with shields and helmets. French and Italians, etc. Circassians, Cossacks, and the Tartar hordes of Usbeck, etc., and many people not particularly named besides.

"Be thou prepared; prepare thyself, thou and all thy company that are assembled unto thee; and be thou Imperial Chief to them."

From these premises, then, I think, there can not be the shadow of a doubt that the autocrat of Russia, when he shall have attained to the plenitude of his power and dominion, is the subject of the prophecy contained in the thirty-eighth and thirty-ninth chapters of Ezekiel. This personage at present is only "Autocrat of all the Russias," that is, Ros, Mosc, and Tobl; while the emperor of Austria holds the position of the Gogue of Magogue. But, as we have seen elsewhere, the

Austrian and German empire is doomed to be crushed between France and Russia, and when this is accomplished the Gogueship will be assumed by the Autocrat, or Prince of Ros, Mosc, and Tobl.

What We Learn from this Exposition.

From this, rather tedious, but, to the student of prophecy, most interesting investigation, we have obtained the "pass-key" to the right understanding of several difficult, and without this "key," inexplicable prophecies, and must have also been impressed with the truth of the **verbal inspiration** of God's Word.

1. How can one who denies the verbal theory of inspiration account for Ezekiel's calling some future ruler of the north of Europe by the name "Gogue" centuries before any mortal bore that name? Or Prince of Ros, Mosc, and Tobl, centuries before those countries were ever thus named?

2. We can understand, with great clearness, the prophecy of Ezekiel concerning Gog, contained in the thirth-eighth and thirty-ninth chapters, *i. e.*, that some future Autocrat of the Russias will be also Emperor of Germany, which will **then** include ten kingdoms of Western Europe, **France not accepted.** That this Gog will in "the latter days" come with vast multitudes of all these nations for the conquest of Judea and Jerusalem, where **he**, with five-sixths of his hosts, will be destroyed by supernatural agency, as was the army of Senacherib of the Assyrians, even by the brightness of Christ's personal appearing.

3. We learn that Daniel's prophecy (xi. 40, and on), conterning the king of the North, so generally misconstrued and misapplied, is but an **epitome** of Ezekiel's prophecy concerning the same king and the same events.

4. We learn that the Wild Beast of John—(Rev. xiii. 1, to the end)—which first came up out of the sea, having seven heads and ten horns, which, after 1260 year-days, disappeared for a season, and is yet to re-appear (Rev. xvii.), scarlet in color—bearing the meretricious woman "drunken with the blood of the saints," thus indicating it to be an Ecclesio-Imperial Civil Government—certainly symbolizes the new Eu-

ropean Empire that is to be under the scepter of Ezekiel's Russian—Gogue—when Chief of the land of Magogue, as well as Autocrat of all the Russias. Singular as this may seem to those familiar with the current expositions, after the study of a quarter of a century I am scarcely more confident of the correctness of any exposition of prophecy than this. The alliances are already formed, and the irretraceable steps taken by Russia that must ultimate in her supremacy, or extermination. Napoleon, before his death, uttered these prophetic words: "The day is coming when Europe, from the Volga to the Rhine, will be either Cossack or Republican." That day is coming, for a greater than Napoleon has spoken it, when Gog, to-day the Autocrat of the Russias, will be also Emperor of Germany and Europe.

5. We learn from the exposition given of Gog, that **he** will constitute the "Little Horn" of Daniel (see ch. vii. 19–27), and Paul's personal Antichrist of the last days. All that is predicted of Antichrist must be fulfilled in Ezekiel's Gog, in Daniel's "Little Horn," and "King of the North," and in Paul's Antichrist, and John's seven-headed and ten-horned Beast, that is to **re**-appear and dominate all Europe and the East, and to be destroyed by the personal advent of Christ.

6. The reader can also learn that John's battle of Gog and Magog (Rev. xx. 8, 9,) is an altogether different event, occuring 1000 years after the advent of Christ, and that the Gog of that invasion is none other than Satan himself, while the Antichrist of Paul may in fact be an incarnation of Satan in the last Autocrat of Russia, since he is to come "according to the **energy of Satan,** with **all power** and **signs** [miracles] and **wonders of falsehood,** and with **every deception of iniquity** to those who are perishing, because they received not the truth in the love of it, that they might be saved." (2 Thess. ii. 9, 10.)

7. We learn, contrary to Mr. Baxter and a host of commentators whom he follows, and by whom he is followed, that the future head of the Wild Beast will be **Imperial,** and will be some future Autocrat of Russia, and not a King or Emperor of France—since France will be a vassal or ally of Russia.

CHAPTER XV.

The Battle of Gog.

The Frog Spirits have gathered the Kings of the Earth together to the last Battle—Some Autocrat of all the Russias and Emperor of Europe strikes for the Emperorship of Asia—The last Battle fought and won by him over all Powers combined against him—Christ appears with all his Saints and mighty Angels, and, as "with flaming fire, takes vengeance upon his Enemies," —The Armies are Destroyed, and the Beast and the False Prophet are taken and cast into the "Lake of Fire"—Thus closes the Gentile or Fifth Dispensation, the Friday of the World's Great Week.

Friday Night.

THE unclean Spirits, having accomplished their fell work, the nations of the whole Eastern Continent are assembled under the banners of Tarshish—England and her allies—and those of Gog and his allies. Gog's last move is upon Palestine and Jerusalem, and he seems influenced in his intention to exterminate the Jews—of the house of Judah—who have returned from their dispersion with vast wealth of cattle and goods and silver and gold.

I will place the prophet's graphic description of the whole affair before the eyes of my readers, for no human pen can equal it in its terribleness, when upon him and his uncounted hosts **the Lord will come** with the fire of his wrath and with his chariots like a whirlwind, to render his anger with fury and his rebukes with flames of fire; for by fire and by his sword will he plead with all flesh, and the slain of the Lord shall be many.—Isa. lxvi. 15, 16; 2 Thess. 1–8.[1]

[1] I think this is a striking illustration of the repeated declarations of the prophets and apostles where they speak of Christ's coming

"Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord: Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; Therefore, thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel: and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more,

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flaming fire, and pleading with fury—it is the fire of his wrath and fierce anger.

neither shalt thou cause thy nations to fall any more, saith the Lord God.

"Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and

the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore, prophesy, and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then

shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

"And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? And it shall

come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

"Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.

"Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

"And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: And there shall they bury Gog and all his multitude: and they shall call it, The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

"And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.

"And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have

brought them again from the people, and gathered them out of their enemies' lands, and I am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

There is no **figurative** language in all this; it is a literal description of the destruction of the confederate armies assembled under the leadership of Gog, chief of Ros, Meshech and Tubal—Russia—the last head of the Wild Beast which will be **Imperial**—for the possession of the wealth of the Jews, and to frustrate God's announced plan to renationalize them in their own land. To further satisfy the reader that the description is purely literal, we call attention to the details of men made for seven months to bury the dead, and the fact that the wood of the weapons left upon the field will furnish fuel for the Jews for seven years, while their own depleted forests are growing:—

Zechariah foretold it in these few words:

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah shall also fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left [*i. e.*, one-sixth part only] of all the nations which came against against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."—Zech. xiv. 12–16.

This wonderful visitation of God's wrath upon the nations who have persecuted his brethren and opposed his reign, is alluded to by several of the prophetical writers—by David,

Ps. ii.—but notedly by Isaiah (lxiii. 4–6), which passages we hope the reader will turn to and read, because so generally misapplied to the crucifixion of Christ. I will quote here:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press—*i. e.*, wine-vat—none ever trod a wine-press—alone; and of the people there was none with me; for I **will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment —not with his own, but with the blood of his enemies.** For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."—Isa. lxiii. 1–6.

It is Christ who is here the triumphant and Omnipotent Victor, who, alone and unassisted, gathers and treads the multitudes of his enemies under his feet as the grapes of the vintage are trodden, even until his garments are dyed with their blood as the garments of those who tread grapes in their wine-vats are dyed with the blood of crushed grapes.

The destruction Christ administers to the assembled nations then present, is an earnest of what is to follow. It was foreshown to John, on the Isle of Patmos, as the closing scene of this dispensation; and lest my reader will not stop to read it, I place it before his eyes:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a

sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them, and the flesh of all men, both free and bond, both small and great. And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sit on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth; and all the fowls were filled with their flesh."—Rev. xix. 11–21.

In such a scene of destruction, and amid the terrible flaming fires of God's wrath poured upon a world in which he has not one friend or follower—upon a world that rejected and crucified his divine Son, and yet accepted "the Antichrist," a mere man, to be their Messiah and their only God in heaven or on earth, does this Dispensation close. Could pen of man or angel draw a darker or more terrible picture of the state of the world, or a more terrific close than the pen of inspiration has given us of this last scene? We close here a history of 6,000 years of the earth staggering under the curse, and the history of man's sin, and wretchedness and ruin; and have seen that without the direct interposition of God, there is no hope for either the world or for the race.

We will draw the curtain of darkness over Friday's close with the confident hope that Saturday's sun may rise cloudless, giving the world its long desired day of millennial blessedness and peace.

FRIDAY NIGHT.

CHAPTER XVI.

The Marriage of the Lamb and the Judgment of the Nations.

The Marriage Supper of the Lamb—Christ Comes with his "Bride" and all his Glorified Saints, in his own Essential Glory, to Avenge the Blood of his Saints upon the Persecuting Nations, and to Reward the Nations that have Succored Them —The Judgment of the Sheep and Goat Nations Explained.

Saturday Morning—The Dawn of the Millennium.

WHILE Antichrist is thus distressing and slaughtering the nations that have rejected Christ and accepted him as their only God and Saviour, the celebration of

The Marriage Supper of the Lamb

Will be taking place in the Royal Palace of the Universe, in the presence of the Father and the Holy Angels, for the Bride will have made herself ready, and the day of her manifestation and glory will have come.

It is well to understand clearly what Christians will constitute the Bride of Christ, whom, long espoused, Christ will now take to himself as his wife before the Father's face and the intelligences of the Universe. They will not be all the saved, as is so generally taught, but only those redeemed from among men from the days of Abel until the day of the Rapture. There will be millions saved during the millennial age, but these will not constitute the Bride of Christ during that age, but, with the saved nations, will constitute the subjects over whom Christ and his Bride will reign for the thousand years.

But, to return:

When all the redeemed from among men shall have been thus gathered together unto Him in the air, and have received their glorified bodies, the marriage bells of heaven will ring out, and these, as a chosen bride, will be presented before the King (Ps. xlv. 13). John heard the far distant rejoicings as peals of mighty thunderings upon that grand occasion.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. xix. 6–9.

So soon as that gala day is over, Christ, with his now Bride-Queen, prepares to revisit the earth, that He may pour his wrath and fiery indignation upon those who persecuted his saints—his betrothed bride, now his wife.

The first gleam of light that will break upon the starless night that closed down upon the Gentile or Gospel Dispensation will be the bursting forth of the millennial morn—no gradual rising of its sun, but as the lightning which flashes forth from the East, even unto the West, will be the appearance of the Son of man, coming in the clouds of heaven—coming in his own essential glory, and in the glory of his Father and of his holy angels; coming **with all his saints** to execute judgment upon the earth. (Jude 14, 15.) This is his Second Coming to earth, and will be a literal fulfillment of the declaration of the angels. "For this same Jesus shall so come as ye have seen him go up into heaven," *i. e.*, **literally,** in the clouds of heaven (Rev. i. 7; Matt. xxiv. 30; Mark xiii. 26), when every eye—all then living on the face of the earth—will see him, and all the tribes of the earth will mourn because of him. If Christ and his heavenly retinue are twenty-four hours in full view of earth before he descends upon the Mount of Olives, which is before Jerusalem on the east, for the deliverance of the remnant of Israel—who will

then, from the depths of their despair, exclaim, "Blessed is he who cometh in the name of our God,"—every eye would be enabled to see him, and that under such circumstances as will leave no room for doubt as to whom he is. The appearance of his surroundings and his presence to his enemies will be like flaming fire. (2 Thess. i. 7–10.)

Christ will descend and stand with his feet upon the very Mount of Olives—and, perhaps, upon the identical spot he left—before the eyes, not of the Jews only, but in the midst of the assembled representatives of all nations, of Gog and Magog, and Tarshish and his bands, and will perform a noted miracle before their eyes, viz., part the mountain asunder, removing a half toward the North, and a half toward the South, and a great valley will be opened, extending from the West to the East as far as Azal, or Nazal, thus opening the lines of the beleaguering hosts, and through this the remnant of the Jews will escape beyond the arm of their enemies and be saved. And at the same time there will be a notable change in all the land, from Geba to Rimmon, south of Jerusalem; it will be lifted up and made habitable. This is the literal prediction.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled before the earthquake in the days of Uzziah, king of Judah; and the **Lord my God shall come, and all the saints with thee.** And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one. All the land shall be turned as a plain

from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."—Zech. xiv. 3–11.

This is a literal prophecy, and can only be fufilled literally.

But the fact, so explicitly stated, and so important to the right understanding of Matt. xxv., I wish to especially emphasize and establish in the minds of my readers, viz.:

That at this, Christ's Second Advent, he will bring all his Saints who have ever lived on the earth with him in glory—no Saint being left in Heaven, or Paradise—and we have seen that no Saint was left upon the earth.

Let the reader examine closely and forever settle this fact in his mind, or all the Scriptures in any way connected with Christ's second advent and the judgment of the nations, and indeed the final judgment itself, will be inexplicable. If not clear as to the great facts that Christ, at the close of the Gentile Dispensation and just before the "distress of nations," the "tribulation period," will raise the righteous dead and remove **every living saint** that was upon the earth, turn back and read the last chapters.

The Morning of the World's Saturday Opens—Christ Coming with All His Saints.

They come with him in his glory; they come with their glorified bodies because the day they had longed for under the altar had come when their blood will be avenged upon those who shed it. Let me emphasize it: because, even the plain, explicit statements of the Holy Spirit in both Covenants are set aside by all those who are converts to the spiritual theory of explaining the Scriptures first introduced by Origen, and reintroduced in the seventeenth century by Dr. Whitby.

But we are not left to vain speculations. We have the plain

Word of God, a sure light in a dark place, and we would do violence to it to speculate where it reveals. All the saints that ever had been on earth are now with him and come with him in their glorified bodies—come with him in their wedding habiliments—come as Queen with her King, to witness the destruction of her enemies, and to be crowned together with him, to rule over the whole world now to be subdued under his feet. This fact has been foretold in every Dispensation. Enoch in the antideluvian Age:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints [a definite number for all] to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude i. 14, 15.

We hear from Moses in these words--the present used for the future tense:

"And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with **ten thousands of saints**; from his right hand went a fiery law for them."—Deut. xxxiii. 2.

Here the indefinite number, "ten thousands," is put for the whole number. It is according to his promise, and it is meet that **all his saints** should have the honors of that day, and be made manifest as the sons and heirs of God, and joint heirs with Christ to the government of the world.

The coming of all the saints with Christ is specifically stated by Zechariah above.

"And the Lord my God shall come, and all his saints with thee."

Paul, in his letter to the church at Thessalonica, says:

"For if we believe that Jesus died and rose again, even so **them also which sleep in Jesus** will God bring with him."—1 Thess. iv. 14.

There can be no question about **all** the sleeping saints coming with him in their glorified bodies. The same apostle,

writing to the church at Colosse, includes all the living with all the sleeping saints also:

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, **then shall ye also appear with him in glory.**"—Col. iii. 3, 4.

If the saints of Collosse will appear with him in glory, then it is manifest that all his saints will also.

John, beholding the revelation of the last things, saw all those who will be saved, from Abel until Christ comes to earth. These will constitute the Virgin Bride.

"And I looked, and lo, a lamb stood on the Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. **These are the redeemed from among men, being the first fruits unto God and to the Lamb.** And in their mouth was found no guile; for they are without fault before the throne of God."—Rev. xiv. 1–5.

These, then, are not twelve thousand literal Jews, the natural children of Abraham, as some suppose from reading the seventh chapter. These were God's spiritual Israel saved out of the spiritual tribes—the true churches of Christ. The angel does not leave John to doubt; he declared them to be **the redeemed—all the redeemed—from among men, being the first fruits unto God and the Lamb,** the full number of all the saved up to the coming of Christ for his saints.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And **the armies which were**

in heaven followed him upon white horses, clothed in fine linen, white and clean."—Rev. xix. 11–14.

This coming with his saints was to judge the nations that have shed the blood of his saints. This is the time when the earth will be the wine-vat of his fierce wrath, in which he will crush and tread these nations as a vintner treads the gathered grapes in his wine-vat.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."—Rev. xix. 15, 16.

Read on to the end.

This is to my mind a satisfactory explanation of the intensely figurative language Paul uses to represent the fierceness and terribleness of that consuming wrath Christ will pour out upon his enemies and the murderers of his brethren.

It was returning from this scene of bloody triumph that Isaiah saw him coming up from Edom, with dyed garments from Bozrah.

"Who is this who cometh from Edom with dyed garments from Bozrah—who is glorious in his apparel, traveling in the greatness of his strength?"

"I who speak in righteousness, mighty to save."

"Wherefore red thine apparel, thy garments like his who treadeth in the wine-vat?"

"I have trodden the wine-vat alone, and of the people there were none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments and I will stain all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come," *i. e.*, the day when he will avenge their blood upon those nations which so cruelly shed theirs." [1]

[1] How many of even our more scholarly and distinguished preachers refer this prophecy to the scene of the crucifixion, and apply it to Christ when he suffered, as then treading the wine-press alone, etc. He was trodden on the cross. In this passage he is the treader in his victorious wrath of the wicked nations under his feet, and breaks kings and their armies with a rod of iron, and dashes them in pieces like a potter's vessel. A wine-press can not be trodden!—a wine-vat can.

If, in the mouth of two or three witnesses inspired of God to speak, every word should be considered established, then the coming of **all** his saints **with him** in glory when Christ appears, should be considered established beyond the possibility of a doubt.

We may then assert as proved, that

When Christ makes his second advent, all his saints will be with Him in glory, and therefore there will not be found a living saint or child of God on this earth.

He himself has indicated this:

"When the Lord cometh, will he find faith on the earth?"

Not a believing soul. There was not a saint outside the ark, after Noah had been taken away. There was not a believer in Sodom or Gomorrah, or the five cities of the plain, after Lot and his family had been led out by angel hands. There was not a Christian in Jerusalem after the disciples had escaped to Pella.

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. ii. 9.

The Judgment of the Nations.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. xxv. 31–33.

The reader is now, for the first time, prepared to understand this most generally misinterpreted and, of course, misunderstood prophecy of Christ. Will the reader pause here and read the whole passage?

Now mark the statements well:

1. That Christ calls this a judgment of the **nations then existing on the earth**—nations as such, and not of **individuals** as such. And before him shall be gathered all **nations**, and he shall divide between **them**—the nations,

not between individuals—and he shall set the sheep, *i. e.*, nations—nations in one respect resembling sheep as to the matter concerning which they are judged.

There may be an intense literality in this, for all who have read our chapter on the "Tribulation Period" will remember that he has gathered all the nations of Europe and Asia around Jesusalem to battle, so that arrayed under the banners of Tarshish—or Gog and Magog—will be found all the kings and princes, the generals and captains, and great men, the representatives of all the living nations—and millions of the peoples of those—for it is expressly stated that all the nations of earth will be representatively assembled in battle array before Jerusalem, and here, very appropriately, will the judgment of the **nations,** as such, take place.

2. Note well the **criterion** of judgment. It is simply how these nations have treated Christ's brethren—whether they have succored and relieved, or oppressed and persecuted them; not whether they have believed in Christ as an offered Saviour, or rejected him, which is the only criterion of the judgment of individuals.

3. Also note, that those nations that have been friendly to and succored them are regarded "**innocent,** or **righteous,**" and on this account alone are saved—saved, not as individuals, from God's eternal wrath, but as nations from the wasting national calamities and destruction that God visited upon the unrighteous or guilty nations—saved to exist and enjoy the increased light and glory of the Messianic Dispensation, and to be constituents of Christ's temporal kingdom in the coming age. For the nations that are saved shall walk in the light of the New Jerusalem, *i. e.*, enjoy the higher instructions and increased knowledge that will be derived from the ministrations of Christ and his redeemed saints, who will be not only kings—*i. e.*, rulers—but priests, teachers and expounders of the law that will in that day go forth from Zion, and the word of the Lord from Jerusalem.

And be it also noted that this verdict of acquittal and commendation, **saves no one individual** of these nations, but only blesses them with the enjoyment of the blessed gospel light of the Messianic age, in which they will have an oppor-

tunity to accept of Christ and salvation. The wicked, who had the gospel in this age and rejected it, will have perished out of the land during the "time of distress," as the unbelieving Jews perished in the wilderness. On the other hand let it be noted--

5. That these nations were punished and destroyed, not for their non-acceptance of Christ for salvation, but impliedly for the wrongs they had inflicted upon his brethren—the saints.

6. The intelligent reader will receive the thought that there is no heaven or hell for nations, and, whether blessed or cursed, they must be so as nations, and the blessing and the cursing must be of a national character—national existence and **prosperity**, or national **calamities** ending in **destruction** as nations.

7. And let what has been previously proven so clearly be remembered, that there is not at this moment of time, nor had there been for years past—doubtless seven—a Christian on this earth, a saint or a brother of Christ among all these nations, whether composed of sheep or goats; and, therefore, among all the sheep on the right hand, there could not have been a child of God, or Christian. Remember, all the saints who have ever lived, or suffered for Christ on this earth, will come with him in his glorious Epiphany, and will be with him upon the throne of his glory, to see him avenge their blood upon the nations which persecuted them.

In proof of this, note well the language of Christ to both the sheep and goat nations:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 34–40.

There are evidently **three** classes pre-eminently designated here—the **sheep,** the **brethren**, or saints of Christ, and **Christ.** Mark the language: "Inasmuch as **ye**—the sheep—have done it unto one of the least of **these my brethren**—who are with me, not unto one of the least of your own number—ye have done it unto **me.**" So of the goat nations: Christ does not say, inasmuch as ye did not do unto one of the least of these sheep on my right hand, but one of the least of these my brethren, now glorified with me, etc.

The sheep nations are saved, not as individuals, but as nations, preserved and nationally blessed and prospered, but the goat nations are consigned to everlasting punishment as nations—destroyed as nations—denationalized and wasted, with wars and pestilence, and blotted out as nations from the face of the earth forever, while the sheep nations exist and prosper through the Messianic kingdom, and indeed while nations and kingdoms, as such, exist on this earth, and constitute the subjects of that kingdom over whom Christ and his saints reign.

There is no **personal** saint or sinner even alluded to in this passage, and, therefore, no **heaven or hell.**

I am thankful God has put it into my power to illustrate this, not indeed really difficult, but egregiously misinterpreted, passage.

The temporal kingdom and nation of Israel composed of independent **tribes** is set forth as a striking type of the visible kingdom of Christ constituted of his visible **churches.** This fact is striking in the history of that people. No nation that ever persecuted or oppressed, raised the sword upon, or carried into captivity, the Jews, God's covenant people, but has been, as a nation, destroyed, utterly wasted, and has perished as a nation from the face of the earth, save Egypt, and that has been ever a dishonored and a mean nation, as God declared it should be. Another fact is equally striking, not one of these nations has the gospel preached to it to-day. Look at Moab and Edom, once mighty and warlike nations, and the highway of travel and commerce was through them, but now utterly desolate and wasted, and no human footstep has for ages even passed through them. And so God said it should be. Where is Babylon, the once proud mistress of the

world? Where is Assyria, and where the beauty of Chaldea's excellency? Perished forever from off the face of the earth!

As nationalities or governments they have been swept from the face of the earth, never again to be renationalized. Other races of people may ultimately inhabit those storied lands, but the original race never. Their punishment is everlasting, and the only capital punishment that can be inflicted upon nations. From this we may understand this prediction. Those nations that have oppressed, persecuted and shed the blood of the true followers and brethren of Christ, known to them as religious communities, or churches, will, at the coming of Christ, be the subjects of his fiery judgments—will be utterly wasted and swept from the face of the earth. They will not be allowed to "walk in the light of the new," the Messianic Dispensation. Utter and everlasting destruction as nations awaits them, while the nations and kindreds and people and tongues that have not persecuted the saints will be blessed with the privilege of walking in the light of the New Jerusalem. (Rev. xxi. 24.)

This judgment of the nations, as such, is confounded by all **post**-millennialists with the final judgment of the wicked dead, which is to take place at the close of the Millennial Dispensation. The main passage they assert that sustains this position, and which they claim to be explicit, is Paul's declaration to Timothy:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word," etc.—2 Tim. iv. 1.

This, as it stands in our English Bible, is susceptible of a construction that sustains such a theory, but as it was written by Paul, and as the reader will find it in the late Revision, or any correct translation, it can not be wrested to support a general judgment at the Second Advent of Christ.

"I charge thee in the sight of God, and of Christ, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word," etc.

The Scriptures correctly translated and rightly interpreted do not antagonize, and there is not a passage in the Bible that conflicts with my views as expressed above.

Paul's declaration in 1 Cor. iii. 13 and 2 Thess. i. 8 are construed by many to teach conclusively that at the coming of Christ the general judgment will take place, and the earth will be burned up with literal fire.

Those passages read:

"Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

But the searching scrutiny with which the Great Architect will examine every minister's building, and every Christian's works—for none but professors of religion, at least, are referred to here—is comparable to the operations of fire, which burns up all that is combustible. This has no reference whatever to the final judgment or the conflagration of this material earth.

The other passage reads:

"Seeing it is a righteous thing with God to **recompense tribulation** to them that trouble you, and to you rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints," etc.

"Flaming fire" is in all prophetic language a symbol of God's fierce anger and vengeance when visited in temporal calamities upon wicked nations. The following are a few instances of this usage:

"Lest my **fury** come forth **like** fire and burn, and none can quench it because of your evil doings."—Jer. iv. 4.

See also xxix. 22.

The fire which God did inflict was national calamities—the destruction of their nation and city, and their dispersion into all lands.

"He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he **burned against Jacob like a flaming fire,** which devoureth round about. . . . he poured out his **fury like fire.**"—Lam. ii. 3, 4.

"Surely in the **fire** of my **jealousy** have I spoken against the residue of the heathen," etc.—Ezek. xxxvi. 5.

"I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad."—Amos i. 4.

This was not literal fire, but desolating national calamities.

"Who can stand before his indignation? Who can abide in the fierceness of his anger? his **fury** is poured out **like fire,** and the rocks are thrown down by him."—Nah. i. 6.

"In that day will I make the governors of Judah **like a hearth of fire** among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about," etc.—Zech. xii. 6.

These are a sufficient comment upon the coming of Christ in flaming fire to take vengeance upon the wicked nations which had crucified his Son, and murdered his children for ages. They will be national calamities, and wasting and eternal destruction that he comes to visit upon them as nations.

CHAPTER XVII.

The Conversion of the House of Judah — The Subjugation of the Kingdoms of this Earth to the Rule of Christ — The Binding of Satan for 1000 *Years — The Messianic Kingdom Established on Earth — The Coronation of Christ! — The Risen and Glorified Saints live Associated with Christ as Joint Heirs to Inherit the Earth and Reign with Him — Who will Constitute the Subjects of Christ's Messianic Kingdom?*

SATURDAY MORNING.

THE "remnant" of the Jews left of the slaughter, witnessing the revelation of Christ from heaven and the signal destruction of their enemies, and experiencing from deliverance, recognize in their Redeemer the Messiah of Israel and the Jesus of Nazareth, whom their fathers crucified as an impostor; the sin and guilt of which act they had so long made their own by approving it. They are melted into unfeigned repentance and godly sorrow.

Here are the predictions of their conversion:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and **they shall look upon him whom they have pierced,** and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David and to the

inhabitants of Jerusalem for sin and uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass out of the land."—Zech. xii. 10–14; xiii. 1, 2.

It is to the conversion of the whole house of Judah that is left of the sword, to which the prophet alludes when he asks:

"A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before the pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isa. lxvi. 6, 7, 8.

But at this time a nation will be born at once. It is this one-third left of the sword that is so often spoken of as "the remnant" that will be saved. (Rom. ix. 27–29.) Christ graciously accepts his penitent people, and enters into a new and everlasting covenant, even the covenant of peace with them, never more to be broken:

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the name of Baalim out of her mouth, and they shall be no more remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."—Hosea ii. 16–23.

The reader can read Rom. ix. 25–30.

This I understand to be the way God has ordained for the conversion of the house of Judah—and not by the preaching of the Gospel—and to this Paul evidently alluded when he said that he was as one "born out of due time," his conviction and conversion having been effected by the personal revelation of Christ from heaven to him.

The next achievement of Christ is the subjugation of all nations to his scepter, and those who will not peaceably submit to the Nazarene as their King, he will break in pieces with a rod of iron. Then will the decree be executed—one of the provisions of the Everlasting Covenant.

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotton thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." —Ps. ii. 6–12.

Thus there will be two distinct stages in the restoration of the Jews, the first of Judah and his companions, for God says, "I will save the tents of Judah first;" and the second will be some forty years or more afterwards.

The Binding of Satan.

Subsequent to, or in connection with, these events, after the destruction of the armies of Gog, and the Beast, and the False Prophet, Satan, the arch-power of evil and the arch-adversary of Christ, will be arrested, bound and cast out of the earth into the bottomless pit.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him [*lit.* "shut it and sealed it over him"], that he

should deceive the nations no more, till the thousand years should be fulfilled."—Rev. xx. 1–3.

The prophetic allusion to this event, by Christ, is thus stated by the evangelists:

"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."—Matt. xii. 24–29.

"And if Satan rise up against himself, and be divided, he can not stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house."—Mark iii. 26, 27.

"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he comes upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."—Luke xi. 21, 22.

What Scriptural or rational hope is there for the conversion of this world to Christ, any more than there is of one sinner's heart, so long as this strong man armed keeps it, as an impregnable citadel is kept by armed men, until the stronger than he cometh, and first bindeth him and casteth him out? then, and then alone, can his goods be possessed. Bless God, he has determined that this shall be done.

Christ having thus vindicated his rightful authority over this world, and subdued the nations to his scepter, establishes his Messianic Kingdom.

The house of Judah, having by their repentance and hearty acceptance of Christ as their Messiah and Redeemer, received the cleansing application of his blood, he introduces them into the New Covenant, and they again become his people; and the kingdom is with them established, not fully, but as it was with David, the type of Christ, when he reigned over Judah

only, in Hebron. The tribes will be gathered unto him, and accept him as King of the entire nation.

In another sense will the kingdom of Christ, formerly taken from them because of their unbelief, and given to the Gentiles to bring forth the fruits thereof, be restored to the Jews as it was during the ministry of Christ, when the Jews alone composed it, and into this same root will the Gentiles be grafted as they believe on Christ savingly.

The Coronation of Christ.

This event is the burden of the prophecies: the whole work of Christ looks steadily forward to this crowning event, when he shall commence his personal reign on the earth with his saints. I can give but a few of them:

"I saw in the night, visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." —Dan. vii. 13, 14.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1.

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. xxxii. 17, 18.

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment."—Ps. lxxii. 1, 2.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."—Ps. lxxii. 8, 9.

John, in the vision of Patmos, thus indicates the joy there will be in the heavens when Christ takes his throne and his scepter.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he

shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thyself thy great name, and hast reigned."—Rev. xi. 15–18.

The poet has given a faint expression to the voice of a long-expectant church:

> "Come, then, and added to thy many crowns,
> Receive yet one, the crown of all the earth,
> Thou who alone art worthy.
> Thy saints proclaim thee King; and in their hearts
> Thy title is engraven with a pen
> Dipt in the fountain of eternal love.
> Thy saints proclaim thee King; and thy delay
> Gives courage to their foes, who, could they see
> The dawn of thy last advent, long-desired,
> Would creep into the bowels of the hills,
> And flee for safety to the falling rocks.
> The very spirit of the world is tired
> Of its own taunting question, asked so long,
> 'Where is the promise of thy Lord's approach?'"

What an ineffably glorious day will that be when Christ, in the presence of the angels—ten thousand and thousands of thousands—with all the peerage of the heavens, the high principalities and dominions and powers, and in the presence of all the redeemed by his blood out of all nations, and before the eyes of the kings of the earth will be crowned King of all kings, and Lord of all lords, when the crown of universal empire will be set upon that brow that was once in mockery pierced by a crown of thorns; when the scepter of all dominions will be triumphantly placed in the hand that was nailed to the cross; when, will bend in profoundest and most joyful adoration, the tall archangel and the multitudes of the heavenly hosts, the millions of his saints, with all the kings and princes and mighty men of earth, before Him who received the mock homage of the soldiers in Pilate's hall before they scourged him! Oh, it is meet, a thousand times meet, that he should vindicate his honor, his name and his claims from that reproach! It is meet that he should vindicate his dis-

ciples who have suffered dishonor for him. It is meet that the scene of their triumph and vindication should be in Jerusalem—on the very spot where he was condemned as an impostor and expired on the cross between two thieves as a malefactor!

Oh, the glories of that Coronation day, the indescribable splendors of the heavenly retinue, when, from far off thrones and spheres, the peerage of the universe in the most gorgeous habiliments, and the bannered squadrons of the armies of heaven, panoplied in majestic brightness, will assemble to do honor to their triumphant Prince!

Look! ye saints—the sight is glorious!
See the man of sorrows now;
From the fight returned victorious,
Every knee to him shall bow;
Crown him, crown him;
Crowns become the Victor's brow.

Crown the Saviour, angels, crown him;
Rich the trophies that he brings;
In the seat of power enthrone him,
While the heavenly conclave rings;
Crown him, crown him;
Crown the Saviour King of kings.

Sinners in derision crowned him,
Mocking thus the Saviour claim;
Saints and angels crowd around him,
Own his title, praise his name;
Crown him, crown him;
Spread abroad the Victor's name.

Hark! those bursts of acclamation!
Hark! those loud, triumphant chords!
Jesus takes the highest station;
Oh, what joy the sight affords!
Crown him, crown him
King of kings, and Lord of lords.

Those nations and their populations who, in the former dispensation, had the gospel preached to them as a witness, but opposed and rejected it, and the nations that persecuted the witnesses of Jesus will have been swept from the face of the earth, by the dire judgments of God visited

upon them during the desolating scenes of the tribulation period, and the destruction of the goat nations, as the rebellious Jews fell in the wilderness and were not permitted to enter "the promised land." The sinners of this Gospel Age will not be allowed to survive and enjoy another probation in "the age to come." But since a kingdom must have its **king, its officers of state**—or inferior officers and rulers—its **subjects** and its locality or territorial domain, the question arises—

Who will constitute the subjects of the Messianic Kingdom in the last phase of its development?

The constituents will evidently not be of the same class as those that constituted his spiritual kingdom, in the present dispensation. In this, churches composed of spiritual subjects constitute his kingdom; in the Messianic, or Millennium, whether their subjects are regenerated or not, are to compose Christ's Millennial Empire.

1. **All the Jews then living, and all the nations that are saved at the judgment of the nations** (Matt. xxv.; Rev. xx. 24), **with the nations of heathendom, will constitute the mortal subjects of the earthly millennial kingdom during the one thousand years.**

That all the existing nations, Jewish and Gentile, are to be subjected to the authority and rule of Christ, is the burden of both prophecy and song: a few only can be given here:

David says:

"He shall have dominion also, from sea to sea, and from the river to the ends of the earth; . . . yea, all kings shall fall down before him: all nations shall serve him."—Ps. lxxii. 8–11.

Daniel says:

"All rulers shall serve him."—vii. 27.

"The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever."—Rev. xi. 15,

The raised and translated saints as kings, and priests and rulers will be associated with Christ in the government of the nations of the earth.

The saints, having been adopted as the children of God,

are thereby heirs of God, and joint heirs with Christ to all he possesses; and thus they, by divine grace, become inheritors of the earth and birthright inheritors, heirs apparent of its government, thrones, and honors with Christ. That which is inherited can not be said to be given or bought: and as children, we are to inherit all things jointly with Christ. In this dispensation, while we are infants and minors, we are the subjects of government, but when we shall have attained our majorities we shall take our respective place as kings and princes, governors and rulers, subordinate to our Elder Brother, the Prince Emperor.

Multitudes of religious teachers seem to altogether ignore three facts, viz.:

1. That there will be living nations, just as there are now on this earth, and at the beginning of Christ's reign all their populations will be unregenerate and wicked.

2. That these nations must be governed and instructed; taxes must be assessed and collected, and laws expounded and executed, and instruction given in the arts and sciences, as now.

3. That Christ would be obliged to employ the friends and servants of Satan to reign, instruct and govern the nations as now, unless he should associate with himself his saints.

But it is a matter of explicit revelation that Christ will not allow an unregenerate person to occupy the **least** official position during his Messianic reign. "I will make thy officers peace"—*i. e.*, peaceful—and thy exactors righteousness, **righteous**. Every office of governing or teaching, the very lowest as well as the highest, will be considered honorable, and it will be ruling with and under Christ; and let it be borne in mind that every conceivable office will be filled with a saint—a child of God—each one occupying a station and rank according as his works have been in this age, according to the advance he has made in the knowledge of God and Christ, and the measure of ability he has developed in the service of Christ here. Not all will win kingly crowns, not all will rule over ten, or even five cities; but, if indeed children, they may be assessors and tax gatherers. Let us note the teachings of God's Word:

"Behold, a King shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1.

These princes are the saints of the Most High.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—Dan. vii. 18.

"Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. vii. 22.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 27.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Dan. xii. 3.

"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption."—1 Cor. xv. 40–42.

These Scriptures forever settle the vexed question, whether all Christians will have the same rewards and occupy the same stations of rank and distinction in the Age to come. While all Christians will be saved, and each will be happy and contented with his station of service, yet they who have labored most and sacrificed the most for Christ and his cause here, will receive the largest rewards, and occupy the highest and most honorable offices. Let the one who fails to understand this, go out in the cloudless night and read the angel's commentary—see the undistinguished brightness of the firmament, representing the barely wise, justified, saved—and then mark the flashing stars, from the first to the seventeenth magnitude, representing the active laborers in Christ's vineyard here—Christians who counted no duties and no sacrifices too great for Christ.

Note the promise of Christ to his apostles:

"Ye are they which have continued with me in my temp-

tations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke xxii. 28–30.

When is this honor to be enjoyed by them? in this, as some aver, or in the age to come—the regeneration, or restitution of all things?

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."—Matt. xix. 28–30.

This is not figurative language, nor can it be spiritualized—its obvious meaning is its true sense.

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"—1 Cor. vi. 2, 3.

"And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."—1 Cor. ix. 25.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but to them also that love his coming."—2 Tim. iv. 7, 8.

If any one doubts to what day Paul refers, let Peter explain it:

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter v. 4.

Why do so many teachers tell the people that at the death of a saint he is at once taken to heaven and glorified—crowned—when Christ himself is yet uncrowned? Will Abel wear a crown of glory 6,000 years before Christ? Will any saint be crowned before his fellow-saints are crowned? And

what or whom will they reign over before Christ takes the administration of the civil, as well as the religious governments into his hands, that he may share it with his brethren?

"And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."—Rev. i. 5, 6.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."—Rev. ii. 26, 27.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and **hast made us unto our God kings and priests; and we shall reign on the earth.**"—Rev. v. 9, 10.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived** and **reigned** with **Christ a thousand years.**"—Rev.

These passages, and multitudes more could be quoted, most conclusively prove that Christ will **literally** reign over this earth—will personally frame governments and laws for all nations, and with his raised and glorified saints rule over and direct the civil affairs of all nations and kingdoms of this earth, as Satan and his friends have done so cruelly for 6,000 years past. The Scriptures teach this as certainly, and far more clearly, than they foretold his first Advent, his life of suffering and his death on Calvary. It is confessed by all that this was, without an exception, the faith of all the churches for three hundred years after Christ, and has been the faith of all the true witnesses of Jesus, from the beginning until now.

The following Confession of Faith, signed by John Bunyan and forty other elders, deacons and brethren, and approved

by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

Article 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts i. 3), which was taken up into heaven (Luke xxii. 51), shall so come in like manner as he was seen go into heaven (Acts i. 9–11): 'And when Christ, who is our life, shall appear, we also shall appear with him in glory' (Col. iii. 4). 'For the kingdom is his, and he is the governor among the nation' (Ps. xxii. 23), and 'King over all the earth' (Zech. xiv. 9), 'and we shall reign with him on the earth' (Rev. v. 10). 'The kingdoms of this world' (which men so mightily strive after here to enjoy), 'shall become the kingdoms of our Lord and his Christ' (Rev. xi. 15). 'For all is yours' (ye that overcome this world), 'for ye are Christ's, and Christ is God's' (1 Cor. iii. 22, 23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. vii. 27). Though, alas! how many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. ii. 26, 27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from; for the oppressors shall be broken in pieces (Ps. lxxii. 4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job xx. 5–7).

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in great power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem forever.

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor can not; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was." ("Crosby's Hist. of Bap.," vol. ii., App. 58.)

That this is the faith that was at first delivered to the saints, there can be no more doubt than that it was the faith of the martyrs, which made the fires that consumed their bodies but chariots of glory.

It is meet that Christ, with his saints, should reign over this earth.

Satan, the enemy of God and man, having had possession as "prince of this world" for 6,000 years, and bestowed its rule, its honors and its "goods" upon whom he pleased—and always upon his best friends—it is fit that Christ, whose absolute right it is, should come and vindicate his rights, bind him hand and foot, and cast him out as an usurper, and take possession of all nations and kingdoms, of all power and dominion, and establish his beneficent rule and kingly jurisdiction over all. There is no hope for this sin-cursed earth so long as it lies "in the power of the wicked One." Its deep groanings never will cease until Jesus comes and strikes from its withered and galled limbs the heavy chains in which Satan has bound it. No hope of a better day to this dark earth can lighten the disheartening labors and toils and oppressions of God's children till earth's deliverer, and their Deliverer comes. Out of their sad, weary, waiting hearts they cease not to cry—

O come, the weary ages wait for Thee,
The bleak black furrows watered by our tears
But little yield; O Help of all the years,
Great Lord, now come and bid our sorrows flee.
O Jesus, come!

O come, faith upward soars on heavy wings,
Hope struggles hard to reach life's flowing rill,
While love with bleeding feet toils up the hill,
And joy but seldom her sweet song doth sing.
O Jesus, come!

O come, for misery pleads with darkling brow;
Still sin and selfishness exhale their breath,
Poison our peace, and fill the air with death;
O hope of faith's own toiling children Thou!
O Jesus, come!

O come, for only in Thy life we live,
If o'er death our faith hath ceased to weep,
Or failed the token of Thy love to keep,
O Lord, our base ingratitude forgive.
O Jesus, come!

O come! See o'er the hill dark clouds arise,
The sounds of coming strife fall on the ear;
Rise as the sun and keep our vision clear;
O let Thy glory now our faith surprise.
O Jesus, come!

O come, come as the rain and let Thy tears
Bring ours; in hearts of stone seed will not spring;
Thy weeping love alone can true joy bring;
Thy light alone faith's sky and vision clears.
O Jesus, come!

O come, in fire if needs, or gentle voice,
Thy toiling servants care not how, but come!
In Thee their hope all centers as its home;
In Thy full blessing only they rejoice.
O Jesus, come!

—*P. W. Balfern.*

CHAPTER XVIII.

The Building of the Last Temple on Mt. Zion, the Glory of which is to excel the Former or First Temple—Built by the Aid of all Nations, to be a House of Prayer for all Nations—The River that is to Break out of the Mountain, flowing into the Dead Sea and Healing its Waters—The Dead Sea to become an Inland Sea of Fresh Waters, and abounding with Fish—The Harbor for the Ships of all Nations: How?—The "Tongue of the Red Sea," the Gulf of Suez, to be utterly Destroyed, and a Highway from Egypt to Palestine made There.

SATURDAY MORNING.

I SHALL devote a few chapters to the most striking events and physical changes that are predicted to take place in Palestine at the commencement of the reign of Christ in this Dispensation. It is distinctly foretold that Christ, the Archetype of Solomon, will, at the commencement of his reign, build a house that will be far larger and more glorious than the former, or Solomon's.

"Thus speaketh the Lord of hosts, saying: Behold the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, etc."—a King-priest.—Zech. vi. 12–14.

It is the glory of this, the latter or last house, that shall exceed that of the first or former house.

The first thing inaugurated by Christ after the nations have been subdued to his scepter and the rule of the saints, is the establishment of true religion and a divine system of worship in Jerusalem, the metropolis of this Empire.

If the reader will open to Ezekiel, and read the last verses of chapter xxxix, he will see that God declares that he will gather the whole house of Israel out of the nations, after they have borne their shame for their trespasses, and that he will plant them in their own land, and that "**he will dwell among them,**" and never more hide his face from them. In the chapter following, the prophet describes with great particularly a temple that is to be built on Mt. Zion in Jerusalem, far superior in size and grandeur to the first temple built by Solomon—indeed, the glorious archetype of that. There are six full chapters given to a description of that one temple and its ordinances. From the dimensions given (Ezek. xl.), the court of the temple will be one mile square, covering more than the whole of the present site of Jerusalem, which will bear the name of the "Sanctuary of the Lord's house," in the midst of which this larger and more glorious temple than Solomon's will be built.

Commentators are staggered at its contemplation, and know not what to do with it! They say that its **size** is against the prophecy being construed literally, and they are free to admit that they know not how to **spiritualize** it to edification, but they all do so after a fashion, and most absurdly, as any reader can see.

Adam Clark says:

"The temple here described by Ezekiel is in all probability the same which he saw before his captivity, and which had been burned by the Chaldeans fourteen years before the vision. . . . As the prophet knew that the Chaldeans had utterly destroyed the temple **he thought it necessary** to preserve an exact description of it, that on their restoration the people might build on the **same model!**"

"As to allegorical meanings relative to the Temple I can say nothing."

Jamison, Fausett and Brown say:

"The description involves things which, taken literally, **almost** involve impossibilities. The square of the temple is six times as large as the circuit of the **wall** inclosing the old temple square, and **larger than all the earthly Jerusalem.** . . ."

"The vast extent is another feature marking the **ideal** character of the Temple. **It symbolizes the great en-**

largement of the kingdom of God, when Jehovah-Messiah shall reign at Jerusalem, and from thence to the ends of the earth."

"Its square form **is the emblem of the kingdom that can not be shaken**, resting on prophets and apostles Jesus Christ being the chief corner-stone."

It is not strange that the people do not understand the prophecies when their plain, unfigurative language is spiritualized into such palpable nonsense as this!

The description of the dimensions of this temple are as literal as those of the first temple (see 1 Kings, chap. vi.), and no indication of a figure, emblem, or symbol in them, and, therefore, it must, by all the laws of interpretation, be understood literally. It is to profane the record to attempt to **allegorize** it, and no sense can be made by so doing.

We can scarce conceive any thing farther from **facts** and reason than the suggestion of Dr. Clark, that this was but an outline of the **first temple**, by which the Jews were to rebuild after their return from Babylon! Could they not rebuild by the original pattern given by God in 1 Kings vi? And then it is not a duplicate of that, but different and much larger. (See Jamison, Fausett and Brown, and Dr. Barclay.)

As to its **size**—making it impossible to suppose it to be a **real temple**—if Solomon's temple with its courts, were not too large to accommodate the representatives of that one small nation, can it be supposed that a square only six times as large, etc., will be too large for the use of the representatives of all nations? For this is to be the "house of worship for **all nations**," which declaration of itself proves that it does not allude to Solomon's temple restored, since **that** never was. It is computed that more than a million of Jews were wont to assemble at Jerusalem during their great annual festivities, as that of the Tabernacles, but who can estimate the countless multitudes gathered out of all nations, peoples, kindreds and tribes who will come up to worship the Messiah and keep the antitypical feast of the tabernacles? Grant the site of the old city is insufficient to contain the court of this Temple, is it not foretold that there will be physical changes made, enlarging the surface of the Mount (Zech. xiv. 10),

and then the whole enlarged area will be occupied by the court and temple, and be the sanctuary of God.

"This is the law of the house: Upon the top of the mountain the **whole limit thereof** round about shall be most holy. Behold, this is the law of the house."—Ezek. xliii. 12.

Now let us see what God hath said about a temple, larger and more glorious than that of Solomon's, being built in Jerusalem, after the Advent of Christ, and by Christ after the restoration of all Israel, as well as Judah:

"And speak unto him, saying, thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephanaiah, for a memorial in the temple of the Lord."—Zech, vi. 12–14.

Hiram, king of Tyre, and his Tyrians, built the temple for Solomon, and so will the nations which are afar off assist in building this last temple.

"And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God."—Zech. vi. 15.

Isaiah thus speaks of it:

"And it shall come to pass in **the last days**, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (ii. 2, 3.)

It is to "be called an house of prayer for **all** nations."

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath, from pollu-

ting it, and taketh hold of my covenant: Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a **house of prayer for all people.**"—Isa. lvi. 6, 7.

That this was not the Temple built after the return from Babylon, but after the final restoration of all Israel from all nations, see Isaiah lxvi. 20.

"And they shall bring all your brethren for an offering unto the Lord out of **all nations** upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall **all** flesh come to worship before me, saith the Lord."—Isa. lxvi. 20–23.

Zechariah foretells its use for all nations, while Solomon's, as we have seen, was but for the Jews only:

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. . . . In that day shall there be upon the bells of the horses, Holiness unto the Lord: and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."—Zech. xiv. 16, 20, 21.

The feast here alluded to is the only one that has had no antitype as yet, and will be fulfilled when the representatives of all nations shall assemble upon Mt. Zion to worship in this house, the glory of which will far exceed that of the first temple.

"For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and

the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—Hag. ii. 6–9.

It is concerning this last house that God says:

"And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places."—Ezek. xliii. 7.

This can not be said of any one of the three Temples, for they did defile them all, and the last one they made "a den of thieves."

It is this city that is to become "the City of the Great King," because it is in it that the Lord of hosts shall reign before his ancients gloriously. (Isa. xxiv. 23.)

But the most marvelous manifestations of God's presence and favor to this city is yet to be mentioned. Isaiah tells us that when the inhabitants of Jerusalem shall have been restored and purged from all their iniquities, that the Lord—

"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 5, 6.

And will not this Shekinah-light, that will rest, day and night, over the city like the pillar of cloud that accompanied the camp of Israel through the desert—the shadow of a cloud by day and a pillar of fire by night,—explain these several passages?

"The Lord shall arise upon thee, and his glory **shall be seen upon** thee, and the Gentiles shall come to **thy light**, and kings to **the brightness of thy rising.**" (i. 3.)

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory! . . . . Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign on Mt. Zion and

in Jerusalem and before his ancients gloriously; . . . "for this is the hill which God desireth to dwell in—yea, the Lord will dwell in it forever."

This is the glory time, and the holy hill which the Psalmist so often refers to. Let the reader see ii. 6–15; cxliii. 3; xxiv. 3; and read especially Ps. lxxxvii.; and **the** holy mountain of the prophets. Isa. xi. 9 and lxv. 25; lvi. 7; lvii. 13; lxv. 11; Joel iii. 17.

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called A city of truth; and the mountains of the Lord of hosts, Thy holy mountain."—Zech. viii. 3.

May it not be that the wonderful changes wrought upon the climate of Judea and the animal and vegetable kingdom, and the prolongation of human life which the prophet likens unto the creation of a new heaven and new earth, when he shall create Jerusalem a rejoicing, and her people a joy, can all be attributed to the effects of this Shekinah-light and presence of the Lord, described by Isaiah lxv. 17 and onwards.

It may be asked, Of what particular interest can this **hill** and **temple** be to us, and what profit that we should regard them? Much every way. Are not these eight chapters of Ezekiel a part of God's Word, which it is our duty to study? and though somewhat difficult of apprehension, are they not "Scripture," and therefore given by God, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness," that we, if his children, may be thoroughly furnished unto all good works"? But if we are indeed his children, and of his blood-washed, shall **we** not stand on this Mt. Zion with the 144,000? Will not **our** eyes be ravished with these bright visions of delight? Will not **our** feet, in company with the redeemed, walk the streets of this city of our God, and tread the sacred courts of this glorious temple? Will not our voices mingle with the thousand choirs in swelling the high praises of our God and the Lamb? Should not the contemplation of these transcendant scenes of pleasure and delight fire our cold hearts with fresh ardor of hope and strengthen our hands in the work of our Lord? God com-

manded her prophet to "show this house to the house of Israel that they might be ashamed of their iniquities," and should not the contemplation of it wean us from the idolatries of earth, and influence us to seek this city which hath foundations, whose builder and maker is God.

Was it not the conception of this city, its rest and its glory, which inspired that old song of our fathers?

"Jerusalem! my happy home!
Name ever dear to me!
When shall my labors have an end,
In joy, and peace, and thee?

"When shall these eyes thy heaven-built walls
And pearly gates behold!
Thy bulwarks with salvation strong,
And streets of shining gold?

"Oh, when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end?

"There happier bowers than Eden's bloom,
Nor sin nor sorrow know:
Blest seats! through rude and stormy scenes
I onward press to you.

"Apostles, martyrs, prophets, there,
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

"Jerusalem! my happy home!
My soul still pants for thee;
Then shall my labors have an end
When I thy joys shall see."

The Living Streams that Burst from Under the Threshold of this Temple in Jerusalem.

The next vision shown the prophet, after the coming of Christ and the completion of this glorious Temple, was the bursting forth of two perennial streams of water from near the Temple. It is thus foretold by the prophet:

"And it shall be in that day, that living waters shall go out

from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. xiv. 8.

Ezekiel more specifically describes the one flowing down from the mountain into the Dead Sea, and its effects:

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the East and the waters came down from under, from the right side of the house, at the south side of the altar. . . . Then said he unto me, these waters issue out toward the East country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. . . . . But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt."—Ezek. xvii. 1, 8, 9, 11.

Can language be more expressive and specific than this? Is there a figure of speech in it? Are not the places well known—"**Jerusalem,**" "the plain eastward,' and the "Dead Sea"—the salt-bituminous waters, destitute of life—its salt marshes on the south of it? This is demonstrative that the language of the prophecy is to be construed literally.

What do Commentators think all this means?

Dr. Adam Clark says:

"There never was such a fountain in the Temple at Jerusalem, and, from the very nature of the place, there could not have been on the top of such a hill, and consequently these waters, as well as those spoken of in Joel iii. 18, and Zech. xiv. 8, are to be understood **spiritually** or **typically,** and indeed the whole complexion of the place here shows that they are to be thus understood."

He therefore applies it to "the effusion of light and salvation by the outpouring of the Spirit of God under the Gospel Dispensation," etc.

He interprets the multitude of fish being every-where the water comes to be genuine **converts.** "The apostles were **fishers of men**—converts were the **fish** caught," etc., etc.

The miry places and **marshes** that were not healed, point out, he thinks with Calmet, "the schismatics and heretics who do not live by the spirit of Jesus Christ," etc., and is **peculiarly applicable to the Roman Catholic Church," etc!**

So teach Jamison, Fausett and Brown, *et al.* If we may take such liberties with God's Word we can make it teach all the fancies of our own disordered imaginations.

Let us hear the word of God:

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."—Jer. xxiii. 28.

That the reader may see that this prophecy is to be literally fulfilled, and that the fulfillment of another, if possible, more singular and improbable, depends upon it, I place before the eye of the reader a cut of the Dead Sea; also of the Red Sea and its peculiar northern formation, called "The Tongue," also the Gulf of Akabah, and the "River of Egypt" with its "seven mouths," noted in the Scriptures of truth, touching which changes are foretold.

It certainly is not **impossible** for God to cause a large spring to break forth from under the threshold of the temple in Jerusalem; and nothing **improbable**, if we refer it to natural causes, as the earthquake that is to break up the Mount of Olivet, running one part of it northward and the other southward, opening a valley from the west to the east as far as Azal [Nazal?][1] This valley through the cleft of the mountain opens a way for the stream that is rapidly augmented by the springs that burst forth from the rent bowels of Mount Olivet, as it rolls down this valley into the Dead Sea.

Dr. Barclay, resident missionary and explorer of Jerusalem, in his great work, of this river says:

[1] Quite a large river burst forth from a mountain in Armenia a few years ago, and not long since a large stream of water made its appearance in South America after an earthquake. Dr. Barclay says that it is not a little singular that a few yards below the surface, amongst some broken rocks in the valley opposite to Jerusalem, the ripple of a stream can now be heard.

"Should this river rush immediately down this valley—the Wady Anak Nasal—into the Dead Sea it would produce a succession of rapids, cascades and cataracts unequaled in all the world, for the distance being only fifteen or twenty miles, and the difference in altitude nearly 4,000 feet, [*i. e.*, from Jerusalem to the Dead Sea], the rate of descent could not be less than an average of 200 feet per mile, or one foot in twenty-six—a fall of 4,000 feet in twenty miles! while the entire fall in the Mississippi River, throughout its whole course

of 2,000 miles is only 1,575 feet! What inconceivable power for the propulsion of machinery! What teeming luxuriance must crown the banks of this fertilizing and vivifying stream, and especially if the waters be made to meander along the declivities of the once frightful and barren and desolate desert! How surprisingly beautiful the ever-green landscape in which the life-giving river sweetly meanders, where grow all trees for meat, whose leaf fadeth not, neither shall the fruit thereof be consumed—bringing forth new fruit according to its months—the fruit thereof for meat and the leaf for medicine! (Isaiah xlvi. 12). Then indeed will the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose. These are the gladdening waters of which the Psalmist spoke in vision—

"'There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.'" (Psalm xlvi. 4.—"City of the Great King," p. 615.)

The Dead Sea Becomes a Living One.

The natural result of this large body of fresh, living waters, with the large increase from all the other streams flowing into this sea, swollen by the bursting of springs all over Palestine, occasioned by the **return of the latter rains,** would fill its deep basin and increase its length southward, until its swollen volume would finally break forth, and, sweeping the sands from its old channel, carry them on with it into the Gulf of Akabah, and by this means its salt and bitter waters would be eventually carried into the Red Sea, and the waters of the Dead Sea be healed, and become cool, sweet, living waters. In this way the glowing prophecies with respect to this wilderness of Zin and desert land will be literally fulfilled, for they can be fulfilled in no other way, which are now interpreted **figuratively**; *e. g.:* "In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water."

By referring to the cut, the country through which this river in the desert, will pass, is indicated by dotted lines that connect the Red Sea with the Gulf.

If this river is navigable, as it doubtless is designed by God to be, the Dead Sea will indeed be a haven for ships of all nations, and the wealth of the East and the commerce of the

mighty west will be laid down at the feet of the new commercial city which is to be built at the head and on the eastern shore of the present Dead Sea, when the Suez Canal is destroyed, as we shall see in the next chapter.

The Tongue of the Red Sea to be Permanently Dried Up.

There is another prophecy that must be literally fulfilled or the Scriptures rejected as unauthentic:

"And the Lord shall **utterly destroy** the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." —Isa. xi. 15, 16.

If the reader will refer to the map, he will be struck with the peculiar formation of the northern part of the Red Sea. It has somewhat the appearance of the head of an animal—the Gulf of Akabah its upper jaw, and the Gulf of Suez its tongue outstretched to lap the waters of the Mediterranean.

This western gulf, God calls "the tongue of the Egyptian Sea," which he declares he will, after the Advent and before the restoration of the ten lost tribes, "**utterly destroy,**" which certainly means a permanent filling up of its bed, which is now quite shallow, so that there will evermore be dry land where this gulf now is, and that there shall be a highway [a railroad?] for the remnant of his people, who are left from Assyria, etc. Now, God can do this by a slight physical change, the instantaneous work of an earthquake, uplifting this gulf or "tongue of the sea," or he can allow it to be accomplished by the laws governing currents and deposits. Any one familiar with these will easily perceive that the vast "mountains of sand" that will be swept out of the river channel of the old Jordan, carried into the Gulf of Akabah, and thence pushed by the mighty current of this river, flowing out of the Dead Sea into the Red Sea, and this sand carried by the eddying waters back into the Gulf of Suez,

would very soon fill its bed with sand and dry it up, without the interposition of a miracle.

This prophecy literally fulfilled, and if fufilled at all, it must be **literally**, will by "**utterly destroying** the tongue of the Egyptian Sea" utterly destroy that work of man, the "Suez Canal" (once before destroyed by the sand of the desert), and bring to naught the design of man to bring the wealth of the East, past Jerusalem and Palestine, and lay it down at the gates of western Tarshish. As it was in the days of Solomon, the wealth of the nations was laid at his feet—for ships from the East and from the West brought the commerce of the world to Palestine; so will it be, only in a far greater degree, in the Saturday of the World's Week—the returned Jews will handle the commerce of the world. The Dead Sea will become a harbor for vessels—a haven for ships—by means of the river flowing from it into the Red Sea, and Zebulon, whose portion will be bounded by the Mediterranean Sea on the West, and by the Gulf of Akabah on the East, would have sea-ports on the former and a port of entry on the latter, so that in the new division of the land will then in very deed "dwell at **the haven of the Sea**, and be for **a haven of ships**," and "**suck the abundance of the seas** and of treasures hid in the sand." This never has been fulfilled in any sense, and can not be until the redivision of the land and the conversion of the Dead Sea into "a haven for ships." It seems to us that these Scriptures are, of themselves, sufficient to convince every one that these prophecies must have a literal fulfillment.

CHAPTER XIX.

The Restoration of the Whole House of Israel—The Redivision of the Whole Land God Promised to Abraham, among the Twelve Tribes—New Map of the Holy Land when Occupied by the Jews—The Sanctuary Occupying all of the Old City of Jerusalem—The New Commercial City Located upon the "Dead Sea," whose Waters will be "Healed."

SATURDAY MORNING—THE MILLENNIAL AGE.

THE most important event to be fulfilled in the Millennial Age, after Christ is crowned King, is the fulfillment of the Abrahamic Covenant—*i. e.*, the Covenant of which circumcision was the token. Up to this time we are now noting only one promise of it has been fulfilled, viz., Christ, the promised seed, has appeared, and from Abraham's posterity; but all the land promised has never yet been possessed by his descendants, nor have they become as the stars in multitude, nor has all the nations of earth, in his seed—Christ—been blessed. At the opening of this, the Millennial Age, we find the ten tribes that were carried away captives into Assyria, still scattered among all nations and peoples, and lost to the eye of man, as they have been for 2,600 years. The two tribes, Judah and Benjamin, at the destruction of their city by the Romans, A. D. 70, were also dispersed into all countries, though, a few years before the Advent of Christ, the most of them, as we have noticed, had returned, and the remnant of them left of the sword been converted and had received Christ as their Redeemer and King, and were constituted the nucleus of the Messianic Kingdom.

The great question before the religious world to-day, and one which is now deeply concerning the Eastern Nations,

is, will the Jews—all the Twelve Tribes—be **literally** restored and made again a great and **dominant** kingdom, as in the days of David and Solomon, and take possession of the whole land, never more to be divided or plucked up?

That this will ever take place, is generally denied by our standard commentators and the religious teachers of this Age. All the Scriptures which refer to the Jews and their land, and to the future up-building of Jerusalem and the glory of Mt. Zion, are spiritualized and made to foretell the enlargement and future glory of the Christian church and the triumphs of the Gospel in the latter days! The reader can easily satisfy himself of the truth of this by reading the headings in our Common Version of the Bible, over all the prophetic Psalms and generally throughout Isaiah, Jeremiah, and Ezekiel, and all the minor Prophets. In our current religious literature and from our pulpits, it is constantly asserted that it remains to the Jew but to give up his circumcision and Judaism, and all hopes of a temporal restoration to his father-land, and accept Christ and become one with the Gentiles.

Now if it can be **demonstrated** beyond all question that the Twelve Tribes are to be **literally** gathered out of all nations and restored to the land promised to Abraham, and made again one nation and one kingdom, under one king, as in the days of Solomon, then will the prevailing theory of interpreting the prophetical Scriptures, referring to the Jews and their land, be effectually revolutionized: and these Scriptures comprise nearly one-half of the Psalms, the most of the major and minor Prophets, and many passages in the New Covenant. All these Scriptures are generally spiritualized, and, if the theory is false, are therefore perverted and wrested to teach what God never intended they should.

I now address myself to the task of disproving the theory, which I shall most effectually do, if I can demonstrate that the Twelve Tribes, the whole house of Israel, as well as that of Judah, will be restored and nationalized and put in possession of the **whole land,** from sea to sea, which God promised to Abraham, and which they have never possessed, and never will, unless this prediction is to be **literally** fulfilled.

My first proof is—

Since it is admitted by all—because it has been demonstrated by fulfillment, that all the prophecies in the Scriptures, Old and New, which relate to the destruction of their city and Temple and their dispersion among the nations, has been literally fulfilled, therefore all those Scriptures which relate to their Restoration must, likewise, be interpreted literally.

Every believer in the Bible believes, without a doubt, that all the prophecies referring to the **dispersion** of the Jews and the desolation of their land and city must be interpreted **literally**; all such believe that these prophecies have been and are being fulfilled **literally.** Now every prophet through whom God foretold their dispersion, foretold also, and generally at the same time, that he would gather and restore them to their father-land, and build them up, never more to pull them down, and rebuild their city and Temple in far more than its pristine glory. If the prophecies relating to their downfall and dispersion must be translated **literally**, so must those which relate to their restoration and future prosperity, and therefore **all prophetical Scriptures which refer to the Jews must be interpreted literally.**

Second proof—

While the revelations touching both their dispersion and restoration may have been given to the Prophets in symbolic language—prophetic visions—nevertheless the interpretations of those symbols by the attendant angel are always in plain, unfigurative language—and therefore literal.

I direct the attention of the reader to Ezekiel's vision of the "valley of dry bones," and also of the "two sticks," which I trust my reader will pause here and read both visions. Here is the angel's literal interpretation given without a figure of any sort:

"And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather

them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxviii. 20–28.

Can language be more literal and explicit than this interpretation of the Angel? To attempt to spiritualize this is to wickedly pervert it. In addition to this, God, by Ezekiel, in unfigurative language, foretold that the Twelve Tribes should all be gathered and should inherit the land, "the one as well as the other."

"And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance."—Ezek. xlvii. 14.

Now, they have never possessed all the land, **nor have all the tribes ever had an allotment of land for an inheritance.** Will the disbeliever in the literal restoration of the Jews mark this especially—*i. e.*, the land promised to Abraham, with respect to the land, has never yet been fulfilled, and all the tribes have never yet had an allotment of the land. Let us here inquire for the specific "metes and

bounds" of the land God lifted up his hand to give to the fathers. We will find the deed in Gen. xv. 18–21.

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt [see map] unto the great river, the river Euphrates: [the land of] the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

The western border was the Great Sea, and the northern the entrance into Hamath.

There is no mistaking this territory; it includes all the territory between the river Euphrates and the Persian Sea on the east to the Mediterranean on the west, the river of Egypt on the south and the entrance into Hamath,— the river Orontes on the north.

So David understood the metes and bounds of the deed:

"He shall have dominion from sea to sea, and from the river [of Egypt] to the end of the land"—northward.—Ps. lxxii.

From this data I have with great care projected a map to assist the student of the prophecy of Ezekiel and of the whole land when redivided among all the tribes after the General Restoration, and especially to aid him in understanding the Offering of land, and the allotments for the Prince—for the priests, for the Levites; also for the Sanctuary and of the new commercial city.[1]

By carefully reading the prophecy, it will be seen that the whole area of the old city of Jerusalem, with the enlargement from the elevation of the land adjacent, will be devoted to "The Sanctuary," so that "upon the top of the mountain the limit thereof round about shall be most holy."—Ezek. xiv. 12.

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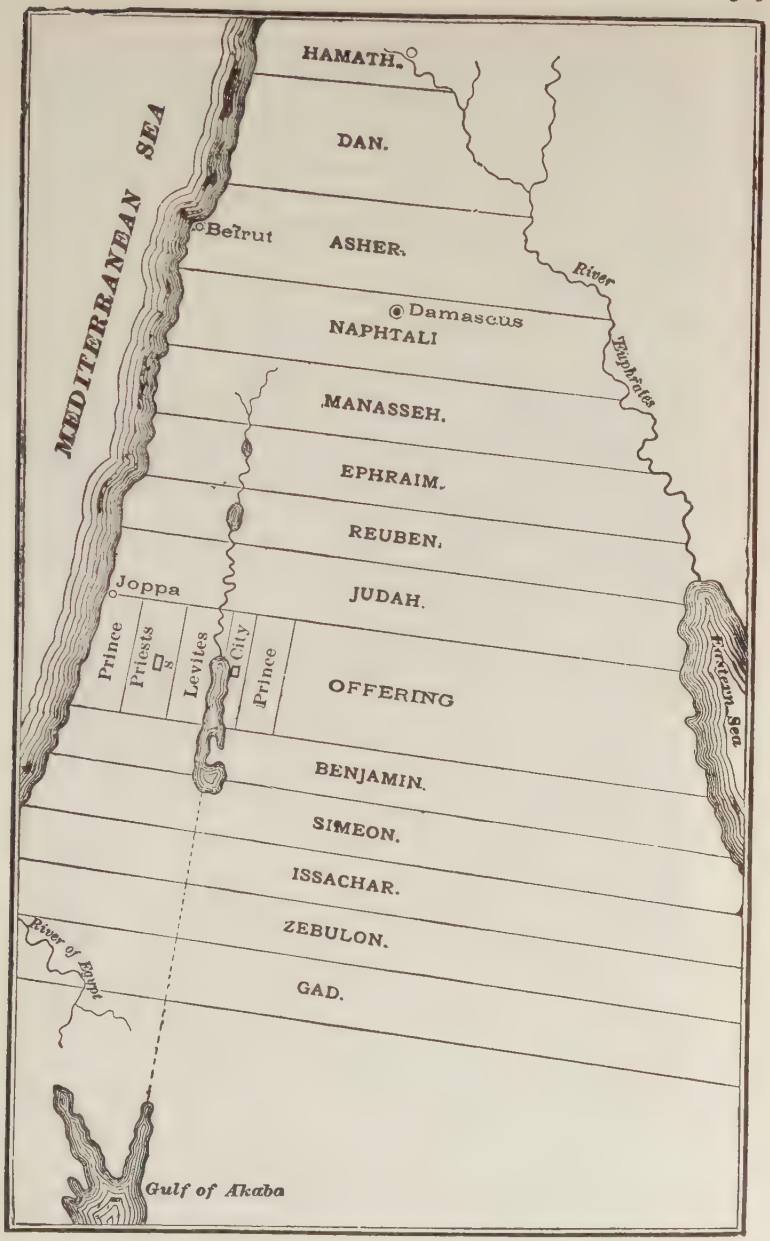
[1] I acknowledge the assistance of Prof. A. J. Marks, the designer and painter of the celebrated "Bird's-eye Map of Palestine," who has laid off the "offering" of the Princes' and Levites' portion of the new commercial city according to exact measurements. The topography may be relied upon. Prof. Marks' map of the Holy Land should be in every Sunday-school and every Bible-reading family.


HAMATH.
DAN.
ASHER.
NAPHTALI
MANASSEH.
EPHRAIM.
REUBEN.
JUDAH.
OFFERING
BENJAMIN.
SIMEON.
ISSACHAR.
ZEBULON.
GAD.
MEDITERRANEAN SEA
Beirut
Damascus
River Euphrates
Joppa
Prince
Priests
Levites
City
Prince
Tiberian Sea
River of Egypt
Gulf of Akaba

The new city, which will be a great commercial metropolis, will be located fifteen miles from the Sanctuary and upon the eastern border of the Dead Sea; which by the new river that is to be opened through the desert emptying the healed waters of the Dead Sea into the Gulf of Akaba, will become a grand harbor for ships, as it is written. "There is"—to be—"a river the streams whereof shall make glad the City of God," etc.

With this map before us let us see if it does not correctly illustrate the Divine directions given in chapter xlviii.

"Now these are the names of the tribes. From the north end to the coast of the way of Hethion, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the borders of Reuben, from the east side unto the west side, a portion for Judah.

"And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds[1] in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing

[1] A reed is six cubits and a handbreadth. A cubit is one foot and 9.875 of a foot—21.875 inchis—making the reed 10 feet and .93 of a foot, a trifle over 11 inches.

most holy by the border of the Levites. And over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the first fruits of the land: for it is holy unto the Lord.

"And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof: and the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy oblation four square, with the possession of the city.

"And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulon a portion. And by the border of Zebulon, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the

waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

"And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel; three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred; and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulon. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures; and the name of the city from that day shall be, The Lord is there."—Ezek. xlviii.

The reader can see that it is impossible to spiritualize this prophecy. It can only be understood **literally**, and if so, then it irresistibly follows that all other prophecies referring to the Jews, their return, their land and their future prosperity and glory, must be interpreted literally. I have, therefore, by this map **demonstrated** that the prophetical Scriptures respecting the return of **all Israel** and the repossession of all the land must be fulfilled literally, if fulfilled at all; and if so in respect to them, then equally so the prophecies respecting all other nations must be literally interpreted.

Since preparing this chapter I have been impressed with the conviction that expositors and **post**-millennialists have been misled and naturally so, by not marking the fact that there are to be **two returns** or restorations of the Jews; this last of the whole house of Israel will be subsequent to the advent of Christ, while the first return takes place **before** Christ's return, and will be only of the "House of Judah," the tribes inhabiting Palestine at the first advent, and were guilty of putting Christ to death. These last tribes, Judah and Benjamin, will return in their infidelity and will be converted as Saul of Tarsus was, by the revelation of Christ to them from heaven.

The Manner of Their Return.

The manner of the return of the House of Israel—the ten tribes—will not be in one vast army like the exodus of their fathers from Egypt, and doubtless will not attract the attention of the world; but it seems will be more silent and gradual, a gathering by individuals and families. As in the vision of this event, the prophet saw a movement among the dry bones of the valley, each sought its fellow and place, bone to bone, so the prophet tells us, that "one by one" they will be gathered:

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel."—Isa. xxvii. 12, 13.

God had declared by the mouth of the prophet concerning Israel: "I will sift the house of Israel among **all** nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth," and therefore like scattered grains they will be sought for, hunted, and picked up. Here is the striking prediction touching this last return.

"Therefore behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, who brought up the children of Israel out of the land of Egypt; but, the Lord liveth, who brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again unto their land that I gave unto their fathers. Behold, I will send for many **fishers**, saith the Lord, and they shall fish for them; and after will I send for many **hunters**, and they shall hunt for them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. xvi. 16, 17.

They will be assisted to return by the surrounding nations, now interested in their welfare.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; . . . . they shall **fly upon the shoulders of the Philistines** to ward the West," etc.—Isa. xi. 14.

In that time shall the present be brought unto the Lord of

hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers have spoiled to the place of the name of the Lord of hosts, the Mt. Zion. (Isa. xviii. 1–7.)

"And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in coaches, and upon mules, and upon swift beasts, to my holy mountain, saith the Lord."—Isa. lxvi. 20.

The return of the ten tribes will, in some of its features, resemble the return of their fathers from Egypt. Only those who believe on the Messiah come, will be allowed to reach the land. Isaiah tells us that Christ will prove a stone of stumbling and a rock of offense to both houses of Israel. Judah and Benjamin rejected him at his first Advent, and now the remaining tribes will be tried by him.

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."—Isa. viii. 14, 15. (Read also Rom. xi.)

They will be slow of heart to believe on him, and God will plead with them as he did with their fathers, in the wilderness of the people, and it seems to be indicated that their return will occupy forty years.

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered. . . . And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."—Ezek. xx. 34–37.

When both houses of Israel shall have been gathered and reunited into one kingdom in their own land, God will make a new covenant, even the Covenant of Peace, that will never be disannulled.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house

of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light at night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name."—Jer. xxxi. 31–35.

This conversion and salvation of the whole nation of Israel is what Paul often alludes to, and especially in Rom. xi. 26.

And then all Israel will be saved, as it has been written: "The Deliverer shall come out of Zion and shall turn away ungodliness from Jacob; and this is the Covenant with them from me when I shall take away their sins. In relation to the Gospel indeed, they are enemies on your account; but in regard to the election, they are believed on account of the fathers, because the gifts and callings of God are not things to be repented of."

Thus we have seen that in the Age to come the Jews will be a nation of Christians, and alone as a race inherit and dwell in the land God gave to Abraham and his descendants having his faith.

But Palestine is to be restored to its pristine fertility and glory, and the Jews as a **nation** are to enjoy wonderful prosperity, and indeed the pre-eminence among all nations.

1. The face of the country will be changed from barrenness to fertility and beauty, and the rains will be in their season.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah [my delight], and thy land Beulah [married] for the Lord delighteth in thee, and thy land shall be married. . . . For the Lord shall comfort Zion: he will comfort her waste places; and he will make her wilderness like Eden, and her desert like the Garden of the Lord. Joy and glad-

ness will be found therein, thanksgiving and the voice of melody. . . . Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert, to give drink unto my people, my chosen. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together."—Isa. (Read the whole prophecy.)

2. He will give national prosperity and pre-eminence among the nations.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto

thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. lx.

"And thou, O tower of the flock, the stronghold of Zion, unto thee shall it come, even **the first dominion**; the kingdom shall come to the daughter of Jerusalem."—Micah iv. 8.

CHAPTER XX.

The Saints Reign With Christ.

The Character of this Reign—Is it a Literal Reign?—It will be of the Same Nature as Christ's Reign, which will be Literal—The Righteous alone Rule and Teach—Satan unloosed—The Great Apostasy—The Battle of Gog and Magog—The Destruction of the Wicked and Satan—The Close.

"But while we attempt not to be wise above that which is written, we should attempt, and that most studiously, to be wise up to that which is written."—*Chalmers.*

Saturday of the World's Week.

TO every Christian this must be an interesting inquiry. That the saints—all who are saved prior to the coming of Christ—will "reign with Christ," is so clearly revealed that all Christians profess to believe it. But **where** they will reign, and the character of their reign, whether spiritual or temporal, on earth or in heaven, there is a strange diversity of opinions, and withal the most confused ideas. All who believe that saints receive their glorified bodies at death, and are received at once into heaven and the presence of God, believe and teach that it is in heaven the saints reign. But they never intimate, and have no idea who are the subjects of their rule. Certainly not God and the angels—and hardly their fellow-saints, who are reigning as well as themselves. Those who think, if such can be said to think much about it, that their reign is a sort of spiritual influence exerted upon society, will find themselves at a loss to define wherein their **future**—for this reign we are considering is future—reign with Christ over the nations differs from their present reign of Christian influence—if the power of

their example is all. As I have said, this reign we are considering is a something that takes place after Christ's second coming and after our resurrection from the dead. I wish not to speculate in the least about it. I will not speak where Revelation is silent, but confine myself to what Christ has seen fit to reveal, and the more self-evident logical inferences from these revelations.

I. It is to be a literal reign.

The terms in which the doctrine is revealed and referred to, justify no other conclusion.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given unto his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." —Dan. vii. 18–27.

"And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."—Rev. i. 6.

"And hast made us unto our God kings and priests; and we shall reign."—Rev. v. 10.

These are a few of the explicit promises that the saints will literally reign, for the language is unfigurative. All the allusions convey the same idea, and, unless the reign is literal, the language is certainly deceptive and misleading.

To his twelve apostles Christ addressed this promise:

"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke xxii. 28, 29, 30.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

In the parable of the Pounds, we have this:

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good and faithful servant; because thou hast been faithful over a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."—Luke xix. 16, 17, 18, 19.

In this age and in all former ages the saints have been ruled over and oppressed by the wicked, and it seems eminently proper that their reproach should be removed, and that in turn they should reign.

II. **The saints will reign on the earth, and over living nations.**

Where else can they reign? Not over the inhabitants of heaven; not over the denizens of hell; but over those who once reigned over and oppressed them. They are to triumph over all their enemies. That the righteous are to reign over the living nations in the coming Dispensation, is not in the least an unreasonable doctrine. Living nations, saved from national destruction at the judgment of the nations (Matt. xxv.), are to continue to exist as they now exist, pursuing all the avocations they now pursue for a livelihood, and they must be governed by laws, civil and international, as now, which necessitates kings and rulers and judges and all grades

of officers, as now, from the least to the greatest, as now, and if the unrighteous and the wicked will be deprived of all rule, as the Scriptures teach, it is manifest they are the saints, now the Lamb's wife, who are to rule over the living nations.

The ancient promise is that the righteous shall **inherit** the earth. This implies literally possessing it to rule and govern.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land and dwell therein forever."—Ps. xxxvii. 11, 29.

"And hast made us unto our God kings and priests; and we shall reign **on the earth.**"—Rev. v. 10.

This should be received as conclusive as to **where** the saints will reign—not in heaven, certainly.

III. **That Christ's reign on this earth, during the Millennial or Messianic Age will be a literal one no candid mind can doubt.**

That he is **now** reigning spiritually in the hearts of his people and over his churches and earthly kingdom, composed of them, none will question; but, it is clearly foretold that he will reign in a special manner as "King of kings and Lord of lords," even over those personally inimical to him.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. xxiii. 5.

"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. ix. 7.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke i. 32, 33.

"Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23.

"And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever."—Micah. iv 7.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . Yea, all kings shall fall down before him; all nations shall serve him."—Ps. lxxii. 8, 11.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

It is claimed by some post-millennialists that the reign of Christ means his spiritual reign, and that his universal reign over all nations points to a time when he will reign invisibly, spiritually over the whole world. I do not question that he reigns to-day in the hearts of his saints and over the churches composing his kingdom, but the reign referred to is a temporal one, when he sits upon the throne of his father David. Now David's throne was not in heaven, nor was his reign a spiritual one. But David's throne was in Jerusalem, and the subjects of his rule were living nations, therefore I am justified in saying that

Christ's reign will be a literal reigning over the living nations of this earth in the Age to come.

IV. **But the reign of the saints will be of the same character as that of Christ's.**

This needs no proof save the clearly revealed fact that we shall reign with him on the earth.

By virtue of our adoption as children of God we are made joint heirs with Christ to his throne—government of the world.

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17.

We shall not only be glorified in our bodies and our spirits, but the high vocation whereunto we are called, and which we shall share with our Elder Brother.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii. 21.

"If we suffer, we shall also reign with him; if we deny him, he also will deny us."—2 Tim. ii: 12.

There is nothing irrational or inconsistent in the doctrine

that Christ and his friends will reign over the whole earth during the age to come.

The reader must fully dispossess himself of the general belief that at the close of this dispensation—the world's Friday—the earth is to be "burned up," and all will be either heaven or hell beyond. He must remember how it was that the Jewish Dispensation passed into this Gospel Age with the bodily presence of Christ on earth. The nations all continued as such, save those that were utterly destroyed because they had persecuted and oppressed God's ancient people—the Jews—and the nations saved from the destruction became the subjects of the present Gospel Dispensation. So it will be at the close of this age, though marked by far greater portents and changes. The "goat nations" alone will be destroyed, and with an everlasting[1] destruction as nations, while all the "sheep nations"—those that have not shed the blood of Christ's disciples, nor persecuted and oppressed them in **this** dispensation, will be saved to walk in the fuller light and glory of the next age, which will be the Saturday of the World's Week; and then follows the Sabbath—the consummation.

These living nations, submitting to the civil jurisdiction of Christ, will need to be governed as now, and this implies literal rulers, kings and princes, lords and officers; but the grand feature of that age will be that the wicked will be denied all share in the government. This is the promise.

"For I will also make thy officers peace, and thy exactors [assessors] righteousness."—Isa. lx. 17.

All the rulers of the nations under Christ will be the risen and glorified saints—these will share his authority and his glory, since they, by covenant, were made heirs of God and joint heirs with Christ, and will sit down with him in his throne. "This honor have all his saints."

These millions on millions of these saved nations will need secular instruction as now. We may believe that in the coming

[1] We emphasize this adjective, since some object to our interpretation of this passage in Matt. xxv, because it seems to lessen the force of **aionios**—everlasting. Not in the least. When applied to temporal objects or conditions it means "so long as time continues," and no more, as the **everlasting** covenant of circumcision, etc.

age secular education will be universal and most thorough, and therefore, manifold more teachers will be required to do this work. If these teachers of the nations will not be the raised saints, they will be righteous persons who have been converted since the Advent of Christ. The wicked will not be intrusted with the instruction of the nations any more than with the rule over them. It will not, as now, be considered dishonorable to instruct the youth of the nations, but a most honorable and responsible vocation, as indeed it is.

But the nations will need the Gospel preached unto them as they do now.

It will be borne in mind that there was not a Christian among them when they were judged and acquitted. They were found innocent of having shed the blood of the saints, but their populations had not been savingly converted to Christ. These nations will constitute the subjects over which Christ and his saints will reign, and out of whom the great multitudes, which no man can number, of every nation, kindred, tribe and tongue will be saved—the multitude that will constitute the travail of the Saviour's soul, and with which he will be satisfied. If the 144,000 redeemed ones, symbolized all the saved up to the coming of Christ for his saints—then we must conclude that by far the larger number will be saved after this event—during the Millennial Age, since they were only "the first fruit," the single sheaf of the vast harvest field that remained to be reaped. To all the millions on millions of these nations, the one everlasting Gospel is to be preached, and what a delightful employment will it be to the redeemed not only to reign with Christ over these, but to make known to them the plan of salvation through the atonement of Christ! And compared with the present, how successful will our labor be, since Satan and his angels will be bound, so that sinners will not be deceived by him, and the natural enmity of their hearts excited and inflamed against the truth. This work will require teaching-preachers—true "priests," whose lips distill the knowledge of life and salvation, and vast numbers of them, perhaps, not less than one to every one hundred of the population of these nations. Whose employment will this be but that of

the redeemed saints? Who are to be the priests—religious teachers, and rulers of this age under Christ but the saints? This will be one of the striking and blessed features of the Millennial Age, that unregenerate men and false teachers will not be allowed to preach or to disseminate their false doctrines, for, "in that day his name shall be one in all the earth." Through the rule and instruction of the saints during Saturday, the preparation day of the World's Great Week, the true knowledge of Christ, the reigning King-Priest of the nations, will fill the whole earth as the waters cover the channels of the great deep. The earnest of Pentecost will find its fulfillment, since, from the lips of these saints every man will hear of Christ in his "own tongue wherein he was born." Not that there will then be but one language, but the redeemed saints will be the masters of all languages, since they have been saved out of all kindreds and tongues of earth.

The Public Worship of the Nations.

While the public worship of God and his now reigning Messiah, will be maintained in stated assemblies among all nations, yet more than this will be required. We have seen that Christ has had built a temple for his worship—the largest and most magnificent building ever erected on this earth, at Jerusalem, the metropolis of his kingdom. The court of that Temple will be one mile square; covering more than the top of the mountain occupied by the old site of that city, and in it will be the manifestations of his presence and glory. This building was erected to be a house of prayer for all nations, and the representatives of every nation under the whole heaven will be required to come up annually to worship the King, the Lord of hosts, and keep the feast of tabernacles—which typical feast as yet had no antitype, and will not, except in these gatherings.

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—Isa. lxvi. 23.

If any nation shall refuse to come up to Jerusalem to worship before the Lord, God will send either drouth or plague

upon it until it will render him this outward homage, for it is written, to him every knee shall bow, and every tongue confess.

"And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacle. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacle."—Zech. xiv. 16, 17, 18, 19.

Will not this assembling of the saints, from far distant regions, for worship, be the fulfillment of these prophecies and promises of Christ?

"And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11.

"There will be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God."—Luke viii. 28, 29.

"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. . . . For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. . . . And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke xxii. 16, 18, 29, 30.

What inconceivably delightful occasions will these grand gatherings of the saints from the remotest nations be! What blessed associations with the patriarchs and prophets, with apostles and martyrs, with friends and relations, and the saints of all ages! We shall be permitted to see the face of our Redeemer in righteousness and peace. What rich in-

structions, what gracious words will fall from his lips! Think, what anthems of praise will swell from the lips of the redeemed myriads, like the voice of many waters, as we sing the high praises of our Redeemer and King!

But we read that the nations that refuse to come up to worship will be afflicted with national calamities until it does obey. This would never have been written but for our instruction, and from this we learn the deep malignity of sin. With all this light and knowledge enjoyed for ages, with a present ruling Christ in all the manifestations of his divine glory, still there will be multitudes, if not the majority in some nations, that will be strangers to, and enemies of Christ personally, which sad fact in emphasized in the scene with which the Dispensation closes.

I can not consent to close the contemplation of the Messianic Dispensation without calling the attention of the reader to some of the crowning features of this truly Golden Age.

How thoroughly will the world have become subdued under the dominion of man! A thousand years of unbroken peace, during which time every sword will have been converted into a plowshare, and every spear into a pruning hook! To what perfection will agriculture and horticulture have been carried! What fertility will mark the earth everywhere! What cultivated scenes of surpassing beauty will greet and surprise the eye on every hand—though the curse for man's sin has not yet been eradicated, since sin, though restrained, still exists, and sinners, though curbed, are still at heart in rebellion against their God.

What vast strides of advancement in all the Arts! What progress in all the Sciences! What astonishing multiplication of wonderful and useful inventions, to ameliorate labor and facilitate and expedite travel, and the transmission of the products of the soil, and the transactions of Commerce! Man will be able to speak into the ear of his fellow-man in whatever land he may dwell, across oceans as well as mountains. Events transpiring in any place will be, as now, known the same hour in the remotest nations of the earth. All flesh will be cognizant of the same event at the same hour. Thus

will the universal **brotherhood** of man be cultivated and practically established.

When we contemplate the progress that has been made in locomotion, by land and water, during the past century, in speed and comfort, what conception would be too extravagant as the result of a thousand years of additional improvements! When sooty coal shall have been banished from the engine and all furnaces, and electricity takes its place! And it may be that man will have mastered the laws that will enable him to mount upwards and plow with his palace carriage the aërial seas, in defiance of wind or tempest What may we not conceive! Then with what comfort, celerity and cheapness will the representatives of the nations make their yearly journeys to the city of the Great King, the sanctuary of the Lord of Hosts!

When I think of all these things I feel reconciled to the possession of this earth by the wicked. I know that it belongs to Christ, both by gift and the purchase of his blood, and that, as a child of God, I am joint heir to this earth—to all things present, and to those still more glorious ones to come, and I know that when I cease to be a minor, I shall come into the enjoyment of my inheritance, though Satan has usurped it for a season and given it to his friends. I see from God's Word that the wicked are only possessing the earth to subdue, improve and beautify it for its righteous and rightful owners. They are felling its mighty forests, filling up its marshes and morasses, draining its swamps, and turning its deserts into cultivated fields and fertile gardens. They are building grand cities, beautiful homes and palatial residences all over its surface; constructing highways and railroads every-where, and from ocean to ocean, with telegraph and telephone lines; all this is the high rent the wicked, under the lead of Satan, are paying for the use of this earth, for a few years, until the rightful Heir comes to take possession of his own, when he will divide the inheritance among his brethren, and, this he will do, and then will we realize the truth of that Scripture, "All things are yours, things present or things to come; **all are yours,** and ye are Christ's."

It seems too but fit and just for Christ and his saints to possess and rule over this earth one thousand, or even three hundred and sixty thousand years—if the former number is symbolical, as many of our best expositors teach—since Satan and his friends have had almost unchallenged possession of it for six thousand!

But a thousand years on this earth, associated with Christ in ameliorating it, and in the salvation of its millions, and blessing the nations, and more, sharing with Him his reign over the nations, with all its honors and its glory, is more than mortal pen can describe, or our poor imagination conceive! "And this honor have all his saints."

But the age to come will be but a **week day,** not a Sabbath, and, however long, like the other days is destined to close, for some wise purpose, in apostasy and disaster.

Satan is Loosed from the Abyss.

After Christ has visibly reigned over the earth for one thousand years, filling it with peace and universal blessings, and ruling it in righteousness by his redeemed saints, still there will be at the close, millions in all the nations, even as the sand of the sea in number, who have outwardly submitted to his authority, but who remain at heart his enemies and only await an occasion to **manifest it in acts** of open hostility. This at last is permitted **to them.**

We read:

"And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, and to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city [Jerusalem, the place of the Sanctuary] and fire came down from heaven and devoured them, and the Devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the false prophet are, and shall be tormented day and night forever." —Rev. xx. 7–10.

With such a fearful apostasy and with such a signal destruction of the wicked from off the face of the whole

earth, the sixth day—the Saturday of the World's Great Week—will close. From this point the mediatorial work of Christ ceases. Not another soul of Adam's race will from this time onward be saved. The full number which Christ undertook in the Covenant of Redemption to save, have now been gathered out of the nations during the Ages past, and we must believe that number was sufficient to repeople the new heavens and the new earth, the predestined home of the redeemed by the blood of Christ.

SATURDAY NIGHT—?

CHAPTER XXI.

The Second Resurrection and Judgment of Sinners.

The Resurrection of All the Wicked — Their Judgment and Judges — Their Everlasting Destruction — All Enemies put Under Christ's Feet.

WE have thus far traced the gradual development of Christ's redemptive work from its inception until the close of the Millennial Dispensation. With this, man's probation forever ceases. The long suffering of an All-Merciful God has surely been sufficiently manifested to convince all men and angels that He is not willing for any to perish, but that all might turn from sin unto him and live. But no longer is it meet for mercy to seemingly triumph over judgment, and judgment must now be merciless to him who has not practiced mercy. (Jas. ii. 13.) He now riseth up against the wicked, to "lay judgment to the line, and righteousness to the plummet." We have seen that throughout the whole career of fallen man God's mercy has been conspicuous; judgment has been a strange work with him. (Isa. xxviii. 21.)

God must be just, as well as merciful, or cease to be God in the eyes of all his creatures.

"But the probation of the race ceases not until every purpose of it has been accomplished; not until every form and appliance of moral influence and motive, by which character can be developed, has been brought to bear upon the family of man; not until the world of mankind has passed through every appointed, perhaps every possible, earthly change and state; not until this gospel of the kingdom has been proclaimed throughout the millennial years, and salvation has been offered in every form and phase of winning presenta-

tion; not until every expedient of mercy has been employed and God's forbearance with incorrigible sinners is exhausted." (Adkins.)

With the termination of probation, the results of human conduct and influence will be complete, and the righteousness of God's judgment be made manifest to the universe. It is at this point, at the close of all the dispensations of God's grace and man's probation, that the final judgment is set.

In five verses John records all that was revealed to him of this momentous event:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

"The Great White Throne." This symbolizes the immaculate justice and righteousness of the judgment about to take place. This "day of judgment" is called "the day of the manifestation of the righteous judgment of God." Though it will be a fearful thing to fall into the hands of an offended God, nevertheless the Judge of all the earth will do right.

The Judge and his Associates.

That the sufferer of Calvary will be the Judge of all the earth, no one who accepts the Bible will deny, for it is written that "all judgment is committed unto the Son" (John v. 22), and this is called "the **judgment-seat of Christ.**" But all his saints are associated with him in his throne of judgment, as well as in his throne of government and rule over the nations.

"Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the

heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

This, if possible, is still more explicitly stated by Paul:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

The saints will have been associated with Christ for a thousand, possibly three hundred and sixty thousand, years, in judging — ruling — the living nations, and it certainly will not be a strange thing for them to be associated with him in the final judgment of his enemies. And the more do we see the propriety of this, since among them will be found many of those whom they doubtless thought would be saved —perhaps their own children, relatives and friends whom they expected would be saved. But when "the books are opened," the saints will see how righteous their judgment unto condemnation will be, and most heartily acquiesce in it; since their love of justice will be infinitely stronger than the ties of flesh and blood.

Let it be remembered that the saints, all the saints, will be associated with Christ in judging the world, and will not be ubjects of this judgment.

The Subjects of the Last Judgment?

The dead only, and all the dead, small and great, who are amenable to judgment.

All those to be judged will have been manifestly raised from the dead, since it is said that "the sea and death, the receptacles of unburied and buried bodies, and Hades, the place of disembodied spirits awaiting their rewards or punishments, gave up the dead who were in them, to be judged." These, I conclude, are all the impenitent dead, for reasons already considered, which I need only refer to here.

We have seen that all those who sleep in Jesus—all the righteous dead from Abel—were raised from their graves when Christ came for his saints—a few years preceding his Second Coming to usher in his Messianic reign, and at the same time all the righteous then on the earth will be caught up and glorified to meet the Lord in the air. All these are glorified and never more taste death, but having been judged and their rewards assigned them, they reign with Christ as his Bride during the thousand years. These, manifestly, are not included in the term "dead," who are here judged.

But all those who savingly accepted of Christ as their personal Redeemer during the thousand years of Christ's reign on earth were saved absolutely from the **power** and **penalty** of sin, and, therefore, from the power and **dominion of death.** Then all the promises include this exemption of the righteous in that age from decrepitude and death, and the dishonor of the grave. The Psalmist compares the life of the righteous to that of an ever-green tree, planted by rivers of water, whose leaf **never** withers, and whatsoever he doeth prospering. (Ps. i. 3.) This can only be true of the righteous in the age to come, not in this. Isaiah, speaking of the righteous inhabitants of that age, says:

"They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands." (lxv. 22.)

The average life of a tree is a thousand years, while many trees attain the age of several thousands of years, as the Cedars of Lebanon, the oaks of Bashan, and the Sequoias of California. But **how** long, in unfigurative terms, the righteous of the Millennial Age will live, we learn from David:

"The Lord knoweth the days of the upright and their **inheritance** shall be **forever.**" (Ps. xxxviii. 18.) "The righteous shall inherit the land—earth—and **dwell therein forever.**" (Ps. 29. See also vs. 9, 10, 11, 34.)

David often referred to that age as the land where the **righteous** die no more.

"I had fainted unless I had believed to see the goodness

of the Lord in the land of the living." (Ps. xxvii. 13; xvi. 9.)

The prophets also refer to it in the same terms; Isa. xxxviii. 11. Ezek. xxvi. 20.

Christ says, Blessed are the meek for they shall **inherit the earth.** They can inherit the earth no longer than they are allowed to live upon it. We are warranted therefore in the conclusion,

That all the impenitent dead of all ages alone are to be the subjects of the last resurrection and judgment.

All these, and none but these, will be in their graves at this time; for, as the reader will remember, all the wicked dead at the Coming of Christ and the resurrection of the just, were left in their graves, and though their lives during the Millennium may have been prolonged, yet "the sinner of an hundred years died accursed." The wicked during the Millennium were subject to death, while the righteous were exempt from it.

"The books, said to be opened," were symbols of the perfect knowledge of the Judge of all the actions of those who are judged, and their being opened, denotes his manifestation to **them** of that knowledge and demonstration to their consciousness that his judgment of them is according to their works.

"Death and hell were cast into the lake of fire." Death here is a symbol of the realms of death, the repository of the unburied dead, since it is said to give up the dead that were in its realms, as the sea gave up the dead that were in it. The reader must understand by dead—dead bodies, not souls, since they will come from another place. Our Common Version reads: "and **hell** gave up the dead that were in it." That this is a manifest mistranslation is seen from the last statement: "And death and hell were cast into the lake of fire," which is the hell of the Bible. Then hell will be cast into hell! The term here translated "hell" is **hades,** which never means the lake of fire, or place of punishment, but simply the Unseen, or place of Disembodied Spirits, good and bad—though they are separated by an impassible gulf in it. (Luke xvi. 26.) The place of future endless punishment is

invariably denoted by two words in the Greek, viz., γεεννα του πυρος, the "Gehenna of fire," English "hell." At this time only three beings will be in "hell," the lake of fire—the Antichrist, the False Prophet, and Satan; and they have been judged and received their final doom. The fallen angels and the finally impenitent alone remain to be judged.

The explanation of this phrase will be found in a **correct translation**, *i. e.*, **hades** instead of hell or the grave.

We instance a few:

"And Death and **Hades** gave up the dead that were in them."—*Emphatic Diaglott.*

"And Death and the **Under world** gave up the dead that were in them."—*Bib. Union.*

"And Death and **Hades.**"—*New E. Revision.*

"And Death and **Hades,**" etc.—*Alford.*

Hades (Greek), Sheol (Heb.), throughout the Bible, denotes simply the abode of departed spirits, whether of saints or sinners. Now the statement here, that Hades gave up the dead—souls of the dead—is an exactly correct one, since all that are in Hades at this time are the souls of the wicked, all the righteous having left its abode at the first—the resurrection of the just. After this, Hades will be used no more, and may be said to be destroyed.

"Whoever was not found written in the book of life was cast into the lake of fire." This seems to teach pretty clearly that none will turn from their revolt and embrace the Redemption of Christ in all the Dispensations of grace but "such as are written in the book of life, and are converted and upheld and in obedience by his sovereign Spirit."

"This is the Death whose pang
Outlasts the fleeting breath,
Oh, what eternal terrors hang
Around the Second Death!

"Lord God of truth and grace,
Teach us that death to shun,
Lest we be banished from thy face
And evermore undone."

CHAPTER XXII.

The Purgation.

God's Word Teaches Us that this Earth is to be Destroyed by Fire—The Character of the Destruction—When?—At the Second Coming or after the Final Judgment?—The Finally Wicked to be Destroyed by Fire as the Antediluvians were by Water—The Earth with Man Redeemed.

THAT this earth is ultimately to undergo a purgation by fire, oversweeping its entire surface, is universally admitted by all Christians who accept the literal interpretation of the Scriptures. That they do teach that the earth shall be dissolved by fire and the elements melt with fervent heat, and that the present heavens and earth will "pass away," to be succeeded by new heavens and a new earth, there can be no doubt. Notice a few passages.

"Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish like smoke and the earth shall wax old as a garment."—Isa. 51. 6.

"The heavens and earth **shall** pass away, but my words shall not pass away."—Christ, Mark. xiii. 31.

"But the day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements with fervent heat, and the earth and all that therein is shall be burned up."—2 Pet. iii. 10.

Then there are the promises of new heavens and a new earth, which is to be the abode of the righteous only.

"For, behold, I create new heavens and a new earth, and the former—*i. e.*, earth and heavens—shall not be remembered nor come into mind"—literally, come upon the **heart**,—*i. e.*, be **desired** any more. (Isa. lxv. 17).

"Nevertheless, we—saints—according to his promise, look **for** new heavens and a new earth, wherein dwelleth righteousness"—the **righteous** only.

"And he that sat upon the throne said: Behold, I create all things **new**. . . And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away and there was no more sea."—Rev. xxi. 1, 5.

But we are not to understand by these references that this material earth and the literal heavens over us are to be **annihilated** and other heavens and another earth created to take their places, for God's word expressly informs us in his word that "one generation passeth away and another cometh, but the **earth abideth forever.**" (Eccl. i. 4.) "And thou hast established the earth and it continueth"—*i. e.*, forever. (Ps. cxix. 90.) And the mountain on which the sanctuary of God's house is to be built is made an emblem of the life of God's people: "They that trust in the Lord shall be as Mt. Zion, that can not be moved but **abideth forever.**" (Ps. cxxv. 1.)

We must not interpret figurative passages so as to conflict with manifest literal ones.

Now the Scriptures abundantly explain themselves harmoniously, touching this purgation and passing away of the earth, etc. Paul tells us that the **fashion** of this world passeth away. We understand by this that the **kosmos**, the economy, or arrangement of things, all the works of men's hands, are to be burned up, and the whole surface of the earth's surface so changed and so beautified, that it will appear like a new earth, and that the former will not come into our desires. (Ps. xxxix. 6; Jas. iv. 16; 1 John. ii. 17).

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but **is of the world.** And the world passeth away, and the lust thereof."—1 John. ii. 16, 17.

Paul explains this by the putting off an old worn-out garment.

"And as a vesture thou shalt fold them up and **they shall be changed**"—*i. e.*, for a new and more beautiful one.

Peter states this doctrine without a figure.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then

was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Peter says that the **world** that was in the days of Noah, **perished** by being overflowed with water, and in like manner the present heavens and earth are to perish by the oversweeping fires of that day. Now we know that the waters of the flood only destroyed men and the works of men that were then upon the face of the earth and greatly changed its superficial appearance, and from this we learn that this only will be the effect of the purgation of the earth by fire, from which will emerge the new and brighter heavens and the new and beautiful earth.

The next question that naturally arises:

When will this Purgation by Fire take Place?

Not a few believe that it will occur at the second coming of Christ with his saints, and will introduce the Millennium.

This rule must be accepted as axiomatic, viz.:

Constructions must not be put upon figurative and ambiguous passages that will antagonize plain ones and the general tenor of the scriptures.

Tried by this rule, the above theory is manifestly untenable since it conflicts not the "sheep" nations, for they were blessed with a peaceful and blessed continuance upon the earth, and to compose the subjects of the kingdom God had given to his Son, and walk in the light, the instruction, etc., of it. Nor is it intimated that the literal earth is to be affected by this "flaming fire," that is to destroy the king's enemies, for cities will exist and commerce and agriculture pursued for livelihoods, and priests will wave their emerald banners over the deserts. For this reason we must decide that this expression, "revealed in flaming fire," is **figurative.** Another reason is, that literal fire is not the agent God employs in punishing nations, but those agents which waste and consume and destroy nations as literal fire does—combustible substances, viz., calamities, pestilence, famines and desolating wars.

The use of this phrase denoting this, and only this, abundantly sustain, this view.

"Lest my **fury** come forth **like fire** and burn, that none can quench it, because of your evil doings."—Jer. iv. 4; also xxi. 12.

Yet there was to be no literal fire employed in the punishment of Israel.

"Behold I will make my **words** in thy mouth **fire**, and this people wood, and it shall devour them."—Jer. v. 14.

"He burned against Jacob like a **flaming fire**, which devoured round about. He poured out his **fury like fire.**"—Lam. ii. 3, 4.

"Lest he break out like fire in the house of Joseph and devour it, and there be none to quench it in Bethel."—Amos v. 6.

"Who can stand before his **indignation** and who can abide in the fierceness of his **anger**? His **fury** is poured out like **fire** and the rocks are thrown down by him."

Here the infliction of God's indignation and fierce anger poured out in fury, is compared to fire.

But Peter leaves us without a doubt as to the time when this purgation of the earth by fire shall take place:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. iii. 7.

It is evident from these that after the coming of Christ with his saints, and after the judgment of the nations (Matt. xxv.) that all the nations now existing upon the face of the whole earth will continue to exist, except those destroyed as a punishment for having shed the blood of his saints, as those nations were destroyed that oppressed God's ancient people—the Jews. The Scriptures also teach that these nations, denominated the **sheep** nations, will constitute the nations and kingdoms over which Christ and his saints will reign during the Millennial Age, which they could not be if all the inhabitants of the earth are to be judged **personally**, and all the wicked with the earth are to be burned up. There would be neither earth to reign upon nor subjects to reign over. Therefore the purgation by fire and the judgment and destruction of all wicked men will not take place at the coming of Christ.

It is also evident from unnumbered Scriptures that after Christ's second coming, and after the judgment of the nations (Matt. xxv.), that the whole house of Jacob, including the remnant of the house of Judah and all the ten tribes, will be gathered out of all nations and returned by the assistance of the nations, their swift ships and coaches, etc., and planted in their own land, never more to be plucked up—thus fulfilling the Covenant of Circumcision, which prophecy and which covenant can never be fulfilled, if the purgation by fire occurs at the coming of Christ and the judgment of nations. There is one passage that seems to favor the theory that it will occur at the Coming:

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."—2 Thess. i. 8, 9.

This evidently refers to his Second Advent, and the judgment and destruction of the "goat" or wicked nations, as nations, to "everlasting destruction." (Matt. xxv.) But this fire, whatever it was, affected only the "goat" nations.

There is no figure involved in the application of the term "fire," as a destroying agent, when applied to the destruction of things upon the surface of the earth with its now doomed inhabitants, no more than there was to that of "water," when applied to the old world and its wicked denizens. Peter tells us at "the day of judgment," which, throughout the New Covenant, designates the final judgment of the wicked—they are to be destroyed together amid the fire that will oversweep the earth, as the antediluvians were by the waters of the flood. The Old Covenant closes with the prediction of the judgment and destruction of the wicked with the world by fire:

"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave neither root nor branch. . . . And ye shall tread down the wicked; for **they shall be**

ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Mal. iii. 1–3.

That there are combustible materials mixed all through the strata of the earth, which, when kindled, will be sufficient to melt the earth's surface down to the molten mass below, all geologists maintain. The learned Pliny remarked nearly two thousand years ago that, when he considered the vast strata of coal mines and sulphur and seas of oil and other inflammable material that ramified the whole structure, like combustibles mixed with a funeral pyre to consume it, it was a continual wonder to him how the great earth was preserved from taking fire and being melted into one molten mass. Peter said the earth is **reserved** unto fire, as though all prepared and only waiting to be set on fire by the angels when the final verdict has been pronounced upon the wicked adjudged to "the lake of fire," which the world will then literally be! How like its destruction by water with its incorrigibly impenitent multitudes!

How long the dissolving fires will continue to prevail on the earth, and what changes will be wrought by their agencies, and what healthful changes in its heretofore malarious and baneful atmosphere, is not revealed. This we do know, that the earth was made and destined to be the habitation of man, and that by reason of sin it has been cursed, defaced and defiled, and wrecked and desolated, so that by far the larger portion of it is uninhabitable. Only about one-twelfth part of its surface is capable of supporting a population. Three-fourths of it is water, and fully one-third of the land is within the frozen zones, or occupied by snow-clad and glaciered mountains, or covered with burning deserts or sterile and inhospitable wastes. We can not, without a revelation, believe that this is always to be its condition. The all-prevailing fires of earth's purgation will dry up its vast expanse of waters, and bring its continents and islands—now far separated—into good neighborhoods; melt down its mountains like wax, and fill up its gorges and deep ravines. The inclination of the earth's orbit to the plane of its ecliptic may be so changed that one eternal spring-time and summer will clothe the earth with more than Edenic loveliness and beauty.

This from God's word we do know, that it will be purified from all the effects of sin, and be delivered from the curse, under which now, as a bondage of corruption, it groans to be delivered into the glorious liberty and heritage of the children of God.

"Indeed, the earnest expectation of the creature longs for the revelation of the sons of God. For the creature was made subject to frailty (not voluntarily, but by Him who placed it under,) in hope that even the creature itself will be emancipated from the slavery of corruption, into the freedom of the children of God. For we know that the whole creation groans together, and travails in pain together, till the present time. And not only it, but ourselves also, possessing the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the Sonship—the redemption of our bodies."—Rom. viii. 19–24.

From which clear revelation we see that the work of Christ in the Covenant of Redemption, not only took hold of our souls, but of our bodies, and of this dumb earth, which was ruined with us on account of sin.

We must believe that he had a worthy design in the redemption and regeneration of this material earth. What that design was will be reserved for the next and final chapter.

CHAPTER XXIII.

THE CONSUMMATION.

THIS EARTH THE HOME AND HEAVEN OF THE REDEEMED.

Contrariety of Views — The Original Purpose of God with Respect to this Earth to be Consummated — The Heaven of the Redeemed to be upon this Earth — Why Should We Wish it Elsewhere? — The Full Number Saved — The Petition, "Thy Will be Done on Earth as in Heaven," Answered — Christ's Work Consummated — His Kingdom Surrendered to the Father, and the Godhead All in All.

"I claim that liberty which I willingly yield to others,—in subjects of difficulty to put forward as true such things as appear to be profitable, until proved to be manifestly false."—*Hervey.*

THE simple question to which the present chapter is devoted is—

WHERE IS TO BE THE FUTURE AND FINAL HEAVEN OF THE SAVED?

We close with this inquiry, because it has so important a bearing upon the **extent** of the provisions of the atonement of Christ, which we have been considering, and next to our personal interest in that atonement the most interesting question that concerns us—Where will be our home and heaven? It is most astonishing what wild, fanciful and **contradictory** views the people at large, and Christians themselves, have of heaven; and, what is still stranger, scarce any two of our recognized religious teachers agree in teaching the same thing concerning heaven.

Some teach that it will be **nowhere** in particular, but is

merely a spiritual state; and that the saved will be transmuted into angelic, etherial, incorporeal, untangible beings, to inhabit no particular place; but their enjoyment of spiritual ideas and sensations will constitute their Heaven, wherever they may chance to be!

Others teach that saints at death are transported by angels to some far off heavenly world, or worlds perhaps, which, with holy beings, they will inhabit forever.

Others, that, immediately at death, the souls of the saved are carried up to the right hand of God; and, as pure spirits, glorified and crowned, rest and repose in his immediate presence until the resurrection: when they will be unglorified and uncrowned, returned to earth to receive their natural bodies, in which they take their places, "with the Devil and his angels," before the judgment bar of Christ to be judged, where, before assembled angels, men and demons, not only every evil deed, but every wicked and unclean thought will be revealed to all, after which the righteous will be pronounced "not guilty," when they will again be made pure spirits, glorified and crowned, and re-ascend to the right hand of God, to remain, like unto the angels, throughout eternity.[1] The minds of the people are most thoroughly confused upon this subject, and the fewest have any definite idea about it whatever.

My object in this closing chapter is to set before my readers what, I conceive, is clearly revealed to us concerning our future Home and Heaven is to be. While it is admitted that not enough is revealed to gratify our curiosity, I do maintain that there is quite enough for the exercise of a rational and consistent faith.

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[1] Since preparing these chapters, we heard a D. D. of literary and theological culture, preach that saints would each have crowns and scepters, and rule in the kingdom of heaven above; perhaps might be appointed to rule each over a star, or stars, or be made missionaries to carry the gospel to some shaded part of God's universe! And also in a religious paper, that the saints, at their death, immediately ascend to heaven, and there become priests and kings! But the editor did not stop to tell who, in heaven, would be their subjects.

When about to leave his disconsolate disciples he comforted them with these words:

"In my father's house are many mansions. . . . . I go to prepare a place for you. And if I go and prepare a **place** for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John xiv. 2, 3.

Three things we certainly learn from this:—

1. That our future home, or heaven, is to be a "**place,**" not a mere spiritual condition or state; and—

2. That when Jesus uttered these words, the heavenly home of his disciples **had not been prepared,** and therefore could not be at the right hand of God, in the third heaven,[1] which has always been prepared, but into which we learn from this language no saint had yet entered!

We can hardly suppose that Christ will make some additions to the heavenly mansions, or to specially fit up rooms in it for each of his children, as some ministers preach. We also learn that—

3. He would make their future home the more especial place of his own abode.

For the preparation of that "**place**" for his people, it was necessary for him to leave this earth awhile. The **saving** of his people, and the **preparation of a glorious future home** for them, was the work that he undertook in Covenant obligations with the Godhead to accomplish, and it was this work that brought him down from heaven; and this work also makes his return to earth a necessity.

The next question in order is:

In what part of God's material Universe will Christ select a place to prepare—which one of the worlds will he refashion and furnish in befitting splendor for the heavenly home of his wife? We are satisfied that, from his love for her and his desire to honor her in the eyes of the angels, He will make her

[1] Does not this language clearly imply that no one of his saints—brethren—had yet entered the place he designs for their abode? If all, from Abel, have already entered there, is it not as well prepared, as it ever needs to be, for all who will be saved? We can not conceive that any part of heaven, the Palace of God himself, will ever need repairs!

home the most transcendently beautiful **place** in the Universe—the Palace Royal of the King's Wife.

I do not think we are left to speculation or dim conjecture as to the place he has gone away to make the necessary arrangements to prepare, and which it will be necessary for him to return to consummate.

It was foreshadowed to the saints of the Old Covenant in lively types as well as by the mouths of their prophets, and taught them in the songs of their worship.

1. The young world in its virgin loveliness and beauty—a heavenly paradise, with its garden of delights—its Tree of Life, with the presence of God, Jehovah, their Maker, walking its shades in the cool of the day, in familiar converse with his creatures—with angel associates—was a type of the place and the heaven Christ engaged in the Redemptive Covenant, as the "Second Adam," to buy back and restore to those who lost it by the transgressions of the first. It was what was lost He came to redeem, and he graciously bestows even more than was lost, in making what he gives us secure.

2. The world purged by the waters of the flood, when Noah and his family stepped out upon it as a new world, was a faint type of the new world when it shall have been cleansed by fire, and no **sinner** or trail of the Serpent is left upon it. This is not fanciful. Peter says:

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. iii. 5–7, 13.

We have noticed the promise above: "I go to **prepare a place** for you, that where I am there ye may be also."

Then the land of Canaan was a type of the final home of God's true Israel.

It was a glorious land, "that flowed with milk and honey." "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the

year even unto the end of the year." A land that was filled with all that man could desire. A land that God's people did not **purchase with their money or their labor,** but was reserved for, and **given** to them, after their deliverance from the house of their hard bondage in the land of Egypt by the blood of the Passover and the arm of God, and after their journey through the Wilderness and passage through the swollen waters of the Jordan. Commentators and poets, sermons and songs, the prayers and praises of the church in all ages, have canonized the earthly, as a type of the heavenly Caanan, *i. e.*, the Home and the Heaven, the final fruition of our hopes, and **rest** of our souls forever.

4. The **partial restoration** and preparation of this earth by the Redeemer, for his abode with his saints, during the Sixth Dispensation, before its full and final restitution, were certainly both a type and an earnest of what he intended to make it when prepared for the final abode of his people.

Here is what one prophet says of Palestine when prepared as the home of God's ancient people during the Messianic Dispensation, before the curse is removed from the earth:

"For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. [This will be a physical change upon the earth's surface, not an actual creation of a new earth—and the appearance of the heavens themselves will be changed (see Isa. iv. 2–6). So the new heavens and the new earth which John saw. Rev.] But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while

they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. lxv. 17–25.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."—Isa. lxvi. 22, 23.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 2–6.

All this before the curse is removed, and quite heaven enough would it be for the majority of Christians. Let us leave the typical for the positive teachings of God's Word.

David had a settled faith upon this subject, which he expressed in so many of his songs of devotion. Here is what he says in only one Psalm,—the thirty-seventh:

"Those that wait upon the Lord, they shall **inherit the earth.**" "But the meek shall **inherit the earth** and delight themselves in the abundance of peace"—*i. e.*, when it shall have been prepared by the Prince of Peace. "For such as be blessed of the Lord shall **inherit the earth**: and they that be cursed of him shall be cut off"—removed out of it.

This can only refer to the new earth in which the righteous alone dwell; for the wicked are not now cut off, nor do the righteous **inherit** any thing. They are ruled over by the ungodly, and their little is taxed to support the riotings of the wicked.

"The righteous shall inherit the land [earth], and dwell therein forever."

The righteous certainly do not now dwell here forever, nor do they live longer than the wicked.

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it."

The wicked have never yet been cut off, and cast out of this earth; but they will be when Christ prepares it for the heaven of his people.

I could multiply similar passages from the Old Covenant; but let us open the New, to learn from the lips of Christ what place he intended to prepare for the inheritance of his saints, and for his own more especial abode. In his first Beatitude he says, "Blessed are the poor in spirit; for theirs is **the kingdom** of heaven:" and the location of that kingdom is on this earth. In the third, he says, "Blessed are the meek; for **they shall inherit the earth**:" the very language David used.

Peter, referring to this promise, and to the one recorded by John (xiv. 2, 3), quoted above, says:

"Nevertheless, we, according to his promise, look for a new heaven and a **new earth.**"—2 Pet. iii. 13.

He learned the fact that this earth was to be the **place** Christ would prepare for his disciples, either from the lips of Christ himself, or it was revealed to him by the Spirit.

In the last revelation Christ made to his beloved disciple, he showed him "a new heaven and a **new earth**; for the first heaven and the first earth, had passed away; and there was no more sea." (Rev. xxi. 1.)

Neither the firmament above, nor the face of the earth itself, will bear the appearance of the present earth, while under the curse of its Maker; for He that "sat on the throne" said: "Behold, I make all things new."

But why is this material earth to be regenerated, refashioned, and adorned with such care, and refurnished and embellished with such unparalleled munificence beyond any other

spot in the universe? Certainly not to be annihilated, or to be left desolate and uninhabited. But well may it thus be made new, and inconceivably glorious, if it is to be, more than any other place, the special abode of the glorified Saviour with his people.

It is to be prepared for his redeemed:—

"And I heard a loud voice out of the throne, saying:—Behold, the tabernacle [*i. e.*, the dwelling, the abode] of God is with men [on the new earth]; and he will dwell with them, and they shall be his people: and GOD-WITH-MEN himself shall be their God."—Rev. xxi. 3, *New Version*.

Let us read together all that Christ reveals to us concerning our final heaven-made Home in this last Revelation, commencing at the twenty-first chapter, after the last judgment has been held and the new earth prepared:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying: Behold, **the tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be **with them**, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said: Behold, I make all things new. And he said unto me; Write; for these words are true and faithful. And he said unto me:—It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi. 1–8.

Here, for the first time since the fall, do we find the whole earth freed from the curse of sin and sinners, the tares all gathered out of it and burned, the righteous in full and sole possession of it, and "to dwell therein forever." Here, for

the first time, the prayer Jesus taught his disciples to pray—which for long ages has welled up from the hearts and been breathed from the lips of so many thousands—will be answered: "Thy kingdom come. Thy will be done in earth as in heaven." Now for the first time Christ's work of redemption will have been completely consummated, all enemies having been put under his feet, and the once ruined race redeemed and the wrecked world restored. Now will he, as Messiah, according to covenant stipulations, abrogate all government and all authority and power, give up his kingdom—the absolute government and authority and power vested in him as King of this world (see Matt. xxviii. 18)—to the Godhead and the Father, that God—*i. e.*, the Godhead—may from henceforth be all in all.

"Then cometh the end, when he shall give up the kingdom to God and the Father, when he shall abrogate all government and all authority and power. For he must reign till he has placed all enemies under his feet. Even death, the last enemy, will be rendered powerless."—1 Cor. iii. 24, 28.

It is my conviction, founded upon God's revelation, that Christ not only undertook to redeem this literal earth from the curse of Sin, but to save enough of Adam's race to fully people it with, nor one too many or one too few, redeemed and glorified populations, for the glory of his infinite grace. The exact number and the persons are known only to the Godhead. It is safe to say, that all whom God foreknew would accept salvation through sovereign grace, through the work of Christ, will constitute this number—"his sheep," "his Elect in Christ Jesus."

Conclusion.

If it was the purpose of the Godhead to save any of Adam's race with which to colonize other worlds than this, it is nowhere revealed to us, and therefore we have no right to assert it even in our wildest speculations. But it is specifically revealed that all who are saved through the provisions of the Covenant of Redemption will finally inhabit and "inherit this

earth," when redeemed and glorified, "**and dwell therein forever.**" They are promised no **inheritance or habitation** anywhere else in the universe, whatever heavenly orbs and places they may be permitted to visit in their glorified state.

The positive Scriptures I have set forth should forever settle the question in the mind of every thinking person, that the Covenant of Redemption was no scheme by the operations of which the inhabitants of **this,** were to be prepared to inhabit some other world or worlds, and that this, once the most beautiful of all, is to be abandoned at last to desolating fires and eternal ruin, as we so constantly hear preached from all our pulpits, sung in our worship, taught in our Sunday-school songs and literature, and prayed in all the prayers of Christians, until it has become fairly ingrained into our religious thought and faith, and become the expressed hope of the living and aspiration of the dying. What passage in God's word justifies us in singing—

"This earth is not my home:
My home's *high up in heaven*"?

And—

"Farewell, vain world,
I'm going home"?

"I'm traveling home to *heaven above*,
Will you go, will you go"?

I beg to be excused, until I learn from God's Word that that is my destination. And that old time-honored song in which Watts crystallized his faith, and misimpressed the minds of thousands—

'When I can read my title clear
To mansions in the skies."

"Oh, when shall I see Jesus,
And *reign with him above?*"

Never, I think, since there is no promise of it; but it reads, "And he has made—appointed—us to be kings and priests, and **we shall reign on the earth.**"

How many a Christian has flattered himself that he has sometimes read such a title, without a cloud upon it, to an eternal dwelling place in heaven, but—in what book? Certainly not in God's Revelation. In that "Book of books" I can clearly read my title to heirship of this entire earth, and that when Christ comes to take possession of it, to set up upon it the throne of his kingdom, I shall sit down with him in his throne, inherit its wealth, its honors, its glory and its government with him; and when he shall have redeemed it and made every foot of it more than a Garden of Eden, for his own particular abode and the eternal mansion of his Bride, I shall enjoy it with him forever. Why should I sigh for a home in some strange, far-off world less fair than this, whose soil the footstep of my Redeemer has never trod, and his precious blood never consecrated? Why should I wish for a home in some world upon whose purified bosom will never descend from God out of heaven the city whose foundations are of jewels, its streets gold-paved, its gates of solid pearl, and its Temple the very **presence** of my Redeemer God, even the Lamb? Glorious city! through the midst of it the River of Life will ever flow; on either side of which the fragrant Trees of Life will grow and offer their healing leaves to the nations of the redeemed. Why seek some unredeemed orb for my eternal home, on whose soil the glorious throne of God and of the Lamb will not be located; whose dwellers will not see the face of him who wore the thorns for them, and wear his name in their foreheads?

The scene of all this indescribable glory is our own earth when it shall come forth purified by the fires of the last day, a new, resplendent, heavenly world; a prepared place for the eternal home of the redeemed ones—now and evermore the Wife of Christ.

I have thus briefly passed with my reader through the six working days of the World's Great Week, each a Dispensation of the gracious Gospel of Salvation. Ages, from the beginning specially arranged as successive stages, in which the covenanted work of Christ was to be gradually developed and wrought onward—against the fiercest opposition of Satan and his forces of evil—with increasing light until it should be

triumphantly consummated in the utter destruction of every enemy and the complete redemption of the earth, peopled with the redeemed saints, and in the crowning glories of

An Eternal Sabbath.

The reader of this book must have been impressed with the fact that our Bible is the History of Ruin and Redemption. Its first chapters open with earth a heaven, occupied by sinless intelligences only, in sweet personal association with God, who is said to have walked in the Garden in the cool of the day to hold converse with man.

Then follows the history of the introduction of sin and its effects—the ruin of the race and the wreck of the earth; then the gradual revealing of the plans, laid in eternity, for its recovery from the effects of sin and the cruel mastery of Satan.

But, all glory to his infinite love and mercy, the last chapter closes with the earth resplendent with beauty, fully peopled with the redeemed and sinless of Adam's race, the especial abode of the glorified Redeemer. And this is

This Earth again a Heaven.

"O! golden hereafter, thine ever bright rafter
Will shake in the thunder of sanctified song,
And every swift angel proclaim an evangel
To summon God's saints to the glorified throng.

"O! host without number, awaked from death slumber,
Who walk in white robes on the emerald shore;
The glory is o'er you, the throne is before you,
And weeping will come to your spirits no more.

"O! mansions eternal, in fields ever vernal,
Awaiting your tenantry ransomed from sin,
We'll stand on your pavement no more in enslavement,
With home-songs to Jesus who welcomes us in.

"O! Jesus, our Master, command to beat faster
These weary life-pulses that bring us to thee,
Till past the dark portal, we stand up immortal,
And sweep with hosannas the jasper-lit sea.

"O! the chorus of fire, that will burst from God's choir,
When the loud hallelujahs leap up from the soul,
Till the stars in the sky and the tears in the eye
Shall tremble with joy in the music's deep roll."

APPENDIX.

A

Principles of Interpretation.

I have in this volume interpreted the Scriptures according to their **literal sense,** and I regard this as the only correct and safe principle of interpreting them; and it is the principle which I wish to establish in contravention of the prevailing dangerous and pernicious way of spiritualizing the Word of God. I submit a few authorities that sustain me in this:

Prof. J. A. Ernesti: "There is in fact but one and the same method of interpretation common to all books, whatever be their subject. And the same grammatical principles and precepts ought to be the common guide in the interpretation of all. . . . Theologians are right, therefore, when they affirm the **literal sense,** or that which is derived from the knowledge of words, to be the **only true one;** for that mystical sense, which indeed is incorrectly called a sense, belongs altogether to the thing and not to the words."

The learned Vitringa: "We must never depart from the **literal meaning** of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy—an unerring canon, he adds, and of great use."

Martin Luther: "That which I have so often insisted on elsewhere, I here once more repeat, viz.: that the Christian should direct his first efforts toward understanding the **literal sense** (as it is called) of Scripture, which alone is the substance of faith and of Christian theology. . . . The allegorical sense is commonly uncertain, and by no means safe to build our faith upon: for it usually depends on human opinion and conjecture only, on which, if a man lean, he will find it no better than the Egyptian reed. Therefore Origen, Jerome and similar of the fathers are to be avoided, with the whole of that Alexandrian school which, according to Eusebius and Jerome, formerly abounded in this species of interpretation. For later writers, unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the Scriptures, until some

accommodate the Word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning, of which offense, however, Jerome himself was also guilty."

ROSENMULLER: "All ingenuous and unprejudiced persons will grant me this position, that there is no method of removing difficulties more secure than that of an accurate interpretation derived from the words of the texts themselves and from their true and legitimate meaning, and depending upon no hypothesis!"

HOOKER: "I hold it for a most infallible rule in expositions of sacred Scripture, that when a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and delusive than that art, which changes the meaning of words, as alchemy doth or would the substance of metals; making of any thing what it listeth, and bringing in the end all truth to nothing."

Dr. JOHN PYE SMITH defines the literal sense as "The common rule of all rational interpretation, viz.: the **sense** afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sentence, according to the known usage of the language and the writer." [2]

Bishop JEREMY TAYLOR: "In all the interpretations of Scripture the literal sense is to be presumed and chosen, unless there be evident cause to the contrary."

B

THE UNIVERSAL FAITH OF THE APOSTOLIC CHURCHES FROM THE DESTRUCTION OF JERUSALEM TO A. D. 250.

BARNABAS, A. D. 71.—"He was the companion of St. Paul. He was a Levite, and was born on the Island of Cyprus. He was brought up with Paul at the feet of Gamaliel, and is declared by Clement to have been one of the seventy sent out by the Saviour. He first introduced Paul to the other Apostles (Acts ix. 27). 'He was a good man, and full of the Holy Ghost and faith.' An Epistle is extant bearing his name, in which the writer speaks as though he were Barnabas the Apostle. It was read in the churches at an early period, and was cited by Clement of Alexandria, Origen, and others, the later styling it, 'The Catholic Epistle of Barnabas.'

"Barnabas recognizes the Abrahamic covenant as surviv-

ing and superseding the Mosaic, and as yet to be perfected by Christ, who is the covenant pledge of its fulfillment. He uses the style of Peter in speaking of the Advent, and says, 'The day of the Lord is at hand, in which all things shall be destroyed, together with the wicked one. The Lord is near and his reward is with him.' On the creation-week he says, 'Consider, my children, what this signifies, he finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end. For with him one day is as a thousand years; as himself testifieth, saying, Behold, this day shall be as a thousand years. Therefore, children, in six days (*i. e.*, 6,000 years) shall all things be accomplished. And what is that he saith, "and he rested the seventh day;" he meaneth this, that when his Son shall come and abolish the wicked one, and judge the ungodly; and shall change the sun and moon and stars; then He shall gloriously rest on that seventh day,' *i. e.*, millennium. He taught the 'restitution,' or 'renewing of all things,' and said that we should 'call to our remembrance day and night the future judgment.'"

CLEMENT, A. D. 96.—"In his first Epistle, he says, 'Let us be followers of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. Such were the prophets.' Again, alluding to some who scoff at the apparent delay of the advent, he says, 'You see how in a little while the fruit of the trees comes to maturity. Of a truth, yet a little while and His will shall be accomplished suddenly, the Holy Scripture itself bearing witness that He shall quickly come and not tarry; and the Lord shall suddenly come to his temple, even the Holy One whom ye look for.' In his second Epistle he says, 'If, therefore, we shall do what is just in the sight of God, we shall enter into his kingdom, and shall receive the promises, which neither eye hath seen, nor ear heard, nor have entered into the heart of man. Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing.' He uses the phœnix to demonstrate the possibility of the resurrection."

HERMAS, about A. D. 100.—"'The great God will remove the heavens and the mountains, the hills and the seas: and the end will be accomplished that all things may be filled with his elect, who will possess the world to come.' 'This age,' he says, 'must be destroyed by fire, but in the age to come the elect of God shall dwell.' Hermas nowhere describes a millennial era or rest for the church till the end of time."

POLYCARP, A. D. 108.—"This eminent man was born, it

is supposed, in Smyrna. Spanheim says he was ordained Bishop over the church in that city by John; and Usher and others affirm that John, in the Apocalypse, addresses him as the 'Angel of the church of Smyrna.' He was the disciple and familiar friend of John the Revelator, and contemporary with Ignatius, Papius, and Irenæus. Eusebius bears the highest testimony concerning him, and makes him a pattern of orthodoxy. His epistle is both authentic and genuine.

"Polycarp taught in this epistle that God had raised up our Lord Jesus Christ from the dead, and that he will come to judge the world and raise the saints, and that if we walk worthy of him we shall reign together with him. He alludes to the other life, or world to come, and asks, Who of you are ignorant of the judgment of God? 'Every one,' he adds, 'that confesses not that Jesus Christ is come in the flesh, is Antichrist; and he who doth not acknowledge his martyrdom on the cross, is of the devil; and whosoever shall pervert the oracles of the Lord to his own lusts, and shall say that there is neither resurrection nor judgment to come, that man is the first born of Satan.'

"Polycarp taught no spiriual reign, but otherwise. Dr. Burnet pronounces him a decided millennarian, and Irenæus hints the same. He must have received the doctrine from St. John. Duffield, Brooks and Ward quote him as confirming millennarian views."

Papias, A. D. 116.—"He was Bishop of Hierapolis, where he was probably born. Eusebius and Jerome, both anti-millennarians, pronounce him to have been the disciple and friend of John the Revelator. Irenæus testifies he was one of John's auditors, and being a staunch millennarian, he doubtless obtained his views from John. He was also the intimate friend and companion of Polycarp, who was, as we have seen, another of John's disciples. He taught the millennium in all the churches. His writings, consisting of five books, entitled 'A Narrative of the Sayings of our Lord,' are not extant, but they come to us through Eusebius. He seems to have been a personal acquaintance of the apostles. He drew his Chiliasm from the Apocalypse, and Irenæus intimates that he claimed the sanction of John for it.

"Papias, in his preface, says that 'He did not follow various opinions, but had the apostles for his authors; and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord; as also what Aristion, and John the senior, disciples of the Lord, what they spoke; and that he did not profit so much by reading books, as by the living voice of those persons which resounded from them.' Eusebius himself thus speaks of Papias:

'Other things also, the same writer has set forth, as having come down to him by unwritten tradition, some new parables and discourses of the Saviour. Among these, he says, that there will be a certain thousand years after the resurrection of the dead, when the kingdom of Christ will be established visibly on this earth.' Daniel Whitby admits that Papias taught 'It shall be a **reign of Christ bodily on earth;**' and Eusebius affirms that 'most of the ecclesiastical writers' believed with Papias. Such are the admissions made by the **opponents of pre-millennialism.** Such their testimony concerning the faith of the Apostolic Fathers.

"Dr. Elliott says that 'Papias's millennary doctrine was founded in part on the Apocalyptic Book, as well as on the many other Scriptures well agreeing therewith, both in the Old and New Testaments.' Dr. Burton admits that Papias's 'proximity to the apostolic times, if not his personal acquaintance with some of the apostles, would put him in possession of many facts;' and the learned Greswell observes that 'Papias's honesty has never been impeached, and his antiquity makes his testimony to the millennium so much the more valuable.'"

JUSTIN MARTYR, A. D. 150.—"He was a learned writer of Greek origin, born at Neapolis or Sichem, in the province of Samaria, in Palestine, A. D. 89; some say later. He was converted to Christianity, A. D. 132–3, and flourished as a writer A. D. 140–160. He was in part contemporary with Polycarp, Papias and Irenæus. Eusebius says his works stood in high credit among the early Christians. His 'Dialogue with Trypho,' the Jew, is considered authentic and genuine. Justin was a real convert to Chiliasm, of a pure character, and looked for no millennium in this world. He speaks of those as 'destitute of just reason who did not understand that which is clear from all the Scriptures, that two comings of Christ are announced.' He argued that the millennium would be beyond the resurrection, and in the restitution of all things, quoting Isaiah lxv. and others of the Prophets as proof, especially these verses, 'Behold, I create new heavens and a new earth,' etc. Justin taught that the Abrahamic promise of land would be fulfilled at the resurrection, in the renovated or new earth. He also says: 'We may conjecture from many places in Scripture that those are in the right who say six thousand years is the time fixed for the duration of the present frame of the world.'

"Milner highly lauds the character of Justin, and Semisch, a German writer, remarks, that 'Chiliasm constituted in the second century so decidedly an article of faith, that Justin held it up as a criterion of perfect orthodoxy,' and Dr. Burnet

calls Justin 'a witness beyond all exception.' Dr. Cave, though seemingly opposed to his faith, admits that 'Justin expressly asserts that after the resurrection of the dead is over, our Saviour, with all the holy patriarchs and prophets, the saints and martyrs should visibly reign a thousand years,' and also adds that Justin and Irenæus held the millennium in 'an innocent and harmless sense.' Dr. Elliott calls him 'a man to whose learning and piety testimony has been borne by nearly all the succeeding Fathers.' Dr. Adam Clark declares that 'he abounds in sound, solid sense, the produce of an acute and well cultivated mind.' Let the reader weigh well the testimony of Justin in favor of the pre-millennial advent. Farther comment is unnecessary. He was crowned with martyrdom at Rome, A. D. 163 or 165, by being beheaded."

IRENÆUS, A. D. 178.—"Irenæus was Bishop of Lyons. He was born, it is supposed, at Smyrna, not far from the beginning of the second century, and flourished as a writer about A. D. 178. Basil styles him 'one near the apostles.' He was pupil to, and trained up under the tutorage of Papias and Polycarp, both of whom were disciples of John the Revelator. The words and memory of Polycarp were deeply graven upon his mind, and by him preserved fresh and lively to his dying day. He says that certain heretical opinions had arisen, proceeding from ignorance of the arrangements of God, and the mystery of the resurrection and kingdom of the just; and it therefore became needful to speak of them. Then he proceeds: 'For it is fitting that the just, rising at the appearing of God, should in the renewed state receive the promise of the inheritance which God covenanted to the fathers, and should reign in it. . . . It is but just that in it they should receive the fruits of their suffering, so that where for the love of God they suffered death, there they should be brought to life again, and where they endured bondage, there also they should reign. For God is rich in all things, and all things are of him; and therefore, I say, it is becoming that the creation being restored to its original beauty, should without any impediment or drawback be subject to the righteous.' Chillingworth says that Irenæus made the doctrine of Chiliasm apostolic tradition. Eusebius and Jerome both affirm that he believed in the thousand years reign of Christ on earth according to the letter of the Revelations of John; and Whitby allows that he taught 'Christ will be every-where seen,' his proof being Matt. xxvi. 29, and adding 'this can not be done by him while he remains in the celestial regions.' Irenæus sealed his testimony with his blood by being beheaded under the reign of Severus, about A. D. 203–5.'"

MONTANISTS, A. D. 150.—"Munscher, a German neologian, and no friend to the Millennarians, makes the following statement: 'How widely the doctrine of millennarianism prevailed in the first centuries of Christianity, appears from this, that it was universally received by almost all teachers; and even some heretics agreed with them, referring, we presume, to the Montanists. This is partly true, but we deny that, in general, Chiliasm has been the associate of heresy. Prof. Stuart says of the Montanists, they were all Chiliasts, and, at the same time, justly admits that Chiliasm existed apart from Montanism. It is yet to be proved by unprejudiced witnesses, that the Montanists were real heretics. And if they were, Montanism but hung itself upon Chiliasm, as more subsequently Munzerism hung itself upon Protestantism. Anti-millennarianism, on the other hand, has been all along the associate and ally of heresy. The heretics were the opponents of Millennarianism.'"

TERTULLIAN, A. D. 200.—"He was born at Carthage, in Africa, about A. D. 160, and flourished as a writer A. D. 199–220. Jerome reckons him among the first Latin millennarians, and Vincentius as the 'Prince of those writers.' Prof. Stuart calls him 'a truly eloquent writer of extensive information.' He says, 'We confess that a kingdom is promised us on earth, before that in heaven, but in another state—namely—after the resurrection; for it will be one thousand years in a city of divine workmanship, viz., Jerusalem brought down from heaven; and this city Ezekiel knew, and the apostle John saw, etc. This is the city provided of God to receive the saints in the resurrection, wherein to refresh them with an abundance of all spiritual good things, in recompense for those which in the world we have either despised or lost. For it is both just and worthy of God, that his servants should there triumph and rejoice, where they have been afflicted for his name's sake. This is the manner of the heavenly kingdom.' He was a decided pre-millennialist, and affirms it was customary for Christians in his times 'to pray that they might have part in the first resurrection.'"

WHITBY, A. D. 1680.—"Daniel Whitby, D. D., was born in Northamptonshire, England, 1638. His ability and erudition is unquestioned, yet we are at antipodes with the millennial scheme of which he is the acknowledged originator. But he bears a noble testimony for pre-millennialism. Hear him: 'The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greater part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years for a tradition apostolical; and as such is delivered by many

fathers of the second and third century, who spake of it as the tradition of our Lord and his apostles, and of all the ancients that lived before them; who tell us the very words in which it was delivered, the Scriptures, which were then so interpreted, and say that it was held by all Christians who were exactly orthodox.' Then quoting the fathers in proof, he sums up with the following statements: 'It was received not only in the eastern parts of the church by Papias (in Phrygia,) Justin (in Palestine,) Irenæus (in Gaul,) Nepos (in Egypt,) Apollinarius, Methodius, but also in the west and south, by Tertullian (in Africa,) Cyprian, Victorinus (in Germany,) Lactantius (in Italy,) and Severus, and by the first Nicene Council. These men taught this doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and his apostles, and which was taught them by the elders, the disciples of Christ. . . . They pretend to ground it upon numerous and manifest testimonies, both of the Old and New Testaments, and speak of them as texts which would admit no other meaning.'

"'The above,' says the London Quarterly Journal of Prophecy, 'comes to us with the weight of an irresistible testimony.'

"'The fact is,' says the late pious Bishop Henshaw, 'that the commonly received opinion of a spiritual millennium, consisting in a universal triumph of the gospel and conversion of all nations for a thousand years before the coming of Christ, is a novel doctrine, unknown to the church for the space of sixteen hundred years. So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, and has been received without careful examination by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the pre-milennial advent and personal reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory.'"

Whoever may oppose this doctrine and the principle of a literal interpretation of the Scriptures, will not the candid reader conclude with us that it was one of the Old Landmarks of the faith of the Apostolic Churches?

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